


A  
BOOKE OF  
CHRISTIAN  
Exercise, appertay-  
ning to Resolution, that  
is, shewing how that wee  
should resolve our selves to  
become Christians in  
deed: by R.P.

*Robert Parsons*  
Perused by E.D.M.  
BVNNY.

*Heb. 13. 8.*  
Iesus Christ yesterday  
and to day, and the  
same for ever.

*Imprinted at London.*  
1598.





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THE  
Second part of the Booke  
of Christian Exercise, apper-  
tayning to Reso-  
lution.

OR  
*A Christian Directorie, guiding  
all men vnto theyr sal-  
uation.*

Written by the former Au-  
thor R. P.

*Psalm. 27. Verse 4.*

✱ One thing haue I requested of the  
Lorde, and that I will demaunde still,  
which is, to dwell in his house all the  
dayes of my life; to the ende I may  
know and doe his will.

AT LONDON,  
Printed by I. Roberts, for  
Simon VVaterson, dwelling  
in Paules Church-yard, at the  
signe of the Crowne.

1599.

THE  
Second part of the Booke  
of Christian Exercise  
according to the  
method of the

OF  
THE  
SACRAMENTS  
AND  
THE  
MISTERY OF  
THE  
EVENING  
SUPPER

Written by the Rev. Mr. A. A.  
B. B.  
Who was  
Rector of the Church of St. Andrew  
in the City of London  
and that I will be  
which is to dwell in his house  
days of his life; to the end I may  
know and do his will.

AT LONDON  
Printed by I. Roberts for  
Iohn VVeston, dwelling  
in Pauls Church-yard at the  
Signe of the Crowne.  
1633.

## To the Christian Reader, health.

**C**Verteous Reader, not many yeeres since a booke was published, *Of Christian exercise appertaining to Resolution*: written by a Iesuit beyonde the Seas, yet an Englishman, named M. *Robert Parsons*, which booke M. *Edmond Bunny*, hauing diligently perused, committed to the publike viewe of all indifferent iudgments: as glad, that so good matter proceeded from such infected people, and that good might rise thereby to the benefit of others. Since the manifestation of that booke, the first Authour therof named M. *Parsons*, hath enlarged the same booke, with a second part and newe Additions, wherein he hath concluded and finished his whole intent of the Resolution, & that vpon speciall causes, as himselfe sets downe in the preface in this manner.

Being admonished by the writings of diuers, that since the publishing of my first booke, it hath beene misliked in two principal poynts. First, that I speake so much of good works, and so little of Fayth. Secondlie, that I talked so largely of GODS  
A 2                      iustice,



To the Reader.  
iustice, and briefly of his mercy. Beside, conceiuing by the information of many, that diuers persons, hauing a desire in themselves to reade the former booke, but yet beeing weake & fearful to bee touched so neere in conscience, as they imagined that booke did, durst neuer intermedle there-with, beeing informed there was nothing in the same wherewith to entertain themselves, but onely such vehement matter of perswasion, as woulde greatlie trouble and afflict them. For remedie of which incommeniencie, I haue framed this second part of that worke, & therein inserted diuers Chapters, and discourses of matters more plausible, and of them-selues more indifferent, wherewith the Reader may solace his minde, at such times as hee findeth the same not willing to feele the spurre of more earnest motion to perfection.

Heerevpon grewe the occasion of his framing his second booke, which beeing perused by sundry lerned men who haue thought it as worthy to be seene as the first, is nowe (gentle Reader) presented to thy view: read it indifferently, and iudge thereof, as thou findest occasion.

OF THE MANIFOLDE  
perills that ensue to the world by  
Inconsideration.

*And how necessary it is for euery man  
to enter into cogitation of his  
owne estate.*

Chap. I.

**T**HE Prophets and Saints of  
God, who from time to time  
haue beene sent by his mer-  
cifull providence to aduerse  
and warne sinners of their  
perilous estate & condition for sinne,  
haue not onely fore-tolde them of  
their wickednesse and imminent dan-  
gers for the same, but also haue reuea-  
led the causes thereof, whereby they  
might the easier provide remedy for  
the inconueniences to come.

Such is the charitable proceedings  
of our most mercifull Lorde with the  
children of men. And among other  
causes, none is more generall, or oft-  
ner alledged, then the lack of confide-  
ration; by which, as by a common  
snare and deceite of our aduersarie,

The chari-  
table pro-  
ceeding of  
God by his  
Prophets.

The danger  
of Inconsi-  
deration.

*Of inconsideration.*

most men fall into sin, and are holden also perpetually in the same, to their finall destruction and eternall perdition. So Esay the Prophet, speaking of the carelesse Nobilitie and Gentrie of Iurie, that gaue theselues to banquetting and disport, without consideration of their duties towards God, repeateth often the threat of *Woe* against them, and then putteth downe the cause in these words. *The Lute, & Harpe, and Timbrell, and Shalme, and good wine, aboundeth in your banquets, but the workes of God you respect not, nor haue consideration of his dooings.*

*Esay. 5.*

The sensuall  
life of the  
Jewish gen-  
tric.

And then ensueth, *Therefore hath hell enlarged her soule, and opened his mouth without all measure or limitation, and the stout, and high, and glorious of this people shall disend into it.*

Heere are two causes (as you see) and two effects linked together, of these Iewes damnation, the one depending of the other. For as good cheere and sensuabilitie, brought these men to inconsideration of GODS works and proceedings towards sinners: so inconsideration brought them to the mouth and pits brimme of hell. I say, that inconsideration of



*Of inconsideration.*

of Gods workes towardes sinners;  
brought much to this perrill, for that  
it followeth in the very same place;  
*And the Lord of hosts shall be exalted  
in iudgement, & our holy God shall be  
sanctified in iustice,* as if he had said,  
that albeit you will not cōsider now  
Gods iudgement and iustice amidst  
the heat & pleasure of your feasting,  
yet shall hee, by exercising the same  
vpon you heereafter, be knowne, ex-  
alted and sanctified throughout the  
world. The like discourse maketh  
God himselfe by the same Prophet;  
to the daughter of Babilon, and by  
her to euery sinful and sensual soule, *Esay. 47.*  
figured by that name. Come downe  
(saith hee) and sitte in the dust thou  
daughter of Babilon, thou hast sayd,  
I shall be a Lady for euer, & hast not  
put vpon thy hart the thinges that  
thou shouldest, nor hast thou had re-  
membrance of thy last end. &c.

Now therfore harken thou delicate  
(daughter) which dwellest so confi-  
dently, there shall com vpon thee an  
euill, whereof thou shalt not know  
the of-spring, and a calamitie shall  
rush vpon thee, from which thou  
shalt not bee able to deliuer thee. A  
miserie shall onertake thee vpon the

The daugh-  
ter of Babi-  
lon forget-  
teth her end.



*Of inconsideration.*

suddaine, vvhich thou shalt not knowe. &c.

Holy Ieremie, after he had weighed with himselfe what miseries for sinne the Prophets Esay, Amos, Hosea, Ioel, Abdias, Micheas, Nahum, Saphonias, and himselfe; (all vvhich Prophets lyued within the compasse of one hundred yeres) had foretold to be imminent vppon the worlde: not onely to Samaria and the tenne Trybes of Israell, which were nowe already carried into banishment to the furthest parts of the east, but also to the states & Countries that most flourished at that time, (as by name to Babilon, Egypt, Damasco, Tyrus, Sidon, Moab, and finally to Ierusalem and Iudea itselfe, which he foresaw should soone after most pitifully be destroyed) when hee sawe also by long experience, that neither his words, nor the wordes and cryes of the other fore-named Prophets, could any thing mooue the harts of wicked men, he brake forth into this most lamentable complaint, *Desolatione desolata est omnis terra, quia nullus est cogiter corde.* The whole earth falleth into extreame ruine & desolation, for that there is no man  
which

4, Reg, 15.  
and 17,

The complaint of Ieremie for inconsideration.

*Of inconsideration.*

which considereth deeply in his hart.

This complaint made good Ieremie in his dayes for compassion of his people, that ranne miserably to perdition for want of consideration.

And the same complaynt vwith much more reason, may euery good Christian make at this time, for the infinite soules of such as perrish daily by incōsideration. Wherby, as by a generall and remediless enchantment, many thousande soules are brought a sleepe, and doe find themselves within the gates of hel, before they misdoubt any such inconuenience, beeing led through the vale of thys present life as it were blindfolded, with the vaile of carelesse negligence, like beasts to the slaughterhouse, and neuer permitted to see their owne danger, vntill it bee too late to remedy the same. *Propterea captiuis ductus est populus meus, quia non habuit scientiam*, sayth God by the mouth of Esay. Therefore, & for this cause is my people ledde away captiue in all bondage & slavery to perdition, for that they haue no knowledge, no vnderstanding of their owne estate, no fore-sight of the times to come, no consideration.

*Of inconsideration.*

of their danger. Heerehence floweth  
all the misery of my people, and yet  
this is a mystery that all men wil not  
know.

The mystery  
of inconfi-  
deration.

*Job, 4.*

Will you see what a misteric and  
sealed secrete thys is? Harken then  
how one describeth the same, and  
with vwhat circumstances. Further-  
more (saith hee,) a certaine hydden  
word was spoken vnto me, & mine  
eare (as it were by stealth) receiued  
the veines of his whispering; it was  
in the horror of a vision by night,  
when dead sleep is wont to possesse  
men: feare came vpon me & trem-  
bling, and all my bones vvere ex-  
treamely terrified. At length a spirit  
past by in my presence, whereat the  
hayres of my flesh stoode vp in hor-  
rour. There stoode before mee one  
whose face I knewe not. His image  
was before mine eyes, & I heard his  
voyce, as the sound of a soft ayre.

Hetherto is described in what ma-  
ner & order this secrete was reuea-  
led, but now, what said this vision or  
spirit (thinke you) at the last? trulie,  
he made a short discourse, to prooue  
by the fall of Angels for their sinne,  
that much more, *qui habitant domus  
luteas, & terminum habent fundamē-*

*Job, 4.*



*Of inconsideration.*

*tum, cōsumuntur velut tinea, et de mane usque ad vespērā succidentur,* they who dwell in houses of mortar, (as all doe, whose bodies are of fleshe) and they which haue their foundation of earth, (as most folke of thys world haue, that put their cōfidence in things of this life) they must all consume by little and little, as the cloth doth by the moth, & at length they must vpon the suddaine (within lesse space perhaps then is from morning to night) be cut downe & dispatched, when they thinke least of it.

A collection  
to be noted.

And to shewe that herein standeth a poynt of high secrecie (I mean to cōsider & ponder wel this discourse) hee maketh thys conclusion in these wordes immediatly following. *Et quia nullus intelligit, in eternum peribunt.* And for that fewe or none of these men before mentioned, who haue such earthly foundations, doe vnderstande this poynt aright, (I meane of theyr suddaine death, and Lack of cōcutting off from this worlde) there fore must they perriish eternally, and cause of this is a secrete which fewe men will ternall de-  
beleeue. *Vir insipiens, non cognosceat instructionem.*  
(saith Dauid) & *stultus non intelliget Psalm; 1, hac.*



*Of inconsideration.*

A poynt  
that fooles  
will not cō-  
sider.

*hec.* An vnadvised man will not learne these things, nor will a foole vnderstand them. But what things? it insueth in the same place; howe wonderfull the workes of God, and how deep his cogitations are about sinners, who spring vp as grasse (and flourish in this world) *vt intereant in seculum seculi*, to the end thay may perrish for euer and euer.

The Prophet Daniel had many visions, & strange reuelations of great and high misteries; but one among all other (and this is the least) of the most dreadfull iudgements of God, vpon sinners in the end of the world. The Vision was by the Riuer Tygris; where, as diuers Angels were attending about the banks, so vpon the water it selfe stode one in the likenes of a man, of exceeding dreadfull maiestie; his apparell being onely linnen, through which his body shined like precious stone, his eyes like burning lamps, his face like flashing lightning, his armes & legs like brasie inflamed, and his voyce as the shoute of a whole multitude of people that should speake together. Thys was Christ by all interpretation, at whose terrible presence when  
Daniel

*Dan. 10.*

A most terrible vision  
of Daniell,  
wherein he  
saw Christ.

*Of inconsideration.*

Daniel fell downe dead, he was erected againe by an Angell, and made strong to abide the vision, and so having heard and seene the most wonderfull things that in his booke here counteth, he was bold to aske a question or two, for better vnderstanding therof: & his first question was, *How long it shold be ere these wonderfull things tooke their end?* Wherunto the man vpon the water answered, by stretching forth both his brazen armes to heauen, & swearing strangely by him that liueth for euer, that it should be *A time, and times, and halfe a time*. Which answer, Daniell not vnderstanding, began to question further, but he was cut off with this dispatch: *Goe thy way Daniell, for these speeches are shut vp and sealed, untill the tyme preordayned.*

*Dan. 12.*

*A secrete.*

And yet for his further instruction, it was added in the same place; *Impie agent impij nec intelligent*: wicked men will alwayes doe wickedly, and will not vnderstand these misteries, albeit we should neuer so much expound them.

*Dan. 12.*

Whereby, as by all the rest that hetherto hath been alledged, is made apparant, that inconsideration, neg-

*Wilfull ignorance.*

*ligence,*

*Of inconsideration.*

ligence, carelesse ignorance, and lack of vnderstanding in our own estates, and in Gods iudgements and proceedings with iniquity and sin, hath beene a bane, and a common perdition of retchlesse men from time to time.

The cause  
of so much  
sin at this  
day.

*Iob, 15.*

And if wee will turne our eyes to this our age, much more shal we see the same to be true. For, what is the cause (think you) why at this day we haue so many of those people, who holy Iob doth call *abominable*, that *drinke vp iniquity as beasts drink water*? that commit all sinne, all iniustice, all turpitude, without remorse or scruple of conscience?

*Luke, 19.*

What is the cause of this (I say) but lacke of consideration, lacke of vnderstanding, lacke of knowledge? For as Christ said to Ierusalem touching her destruction, *Si cognouisses et tu, &c.* If thou also (ô sinful soule) didst knowe what hangeth ouer thy head for this carelesse life of thine, if thou (daughter of Babylon) wouldst remember and ponder in thine hart, what shalbe the end of thy delights, thou wouldest not liue so pleasantly as thou doost: *Nunc autem obscondita sunt ab oculis tuis.* But nowe  
saith

*Luke, 19.*



*Of inconsideration.*

Christ, these things are hidden from thine eyes.

Not, but that thou mightest haue knowne them if thou wouldest, but for that thou art one of them that say to God, *scientiam viarum tuarum nolumus*, we wil not haue vnderstanding of thy wayes; one of them *qui sūt rebelles lumini*, that are rebellious against the light and illumination of Gods grace; one of them, *qui nolunt intelligere vt bene agent*, that wil not vnderstand to doe well, and finally, one of them, *qui declinant aures ne audiant Legem*, that turne away their eares, to the end they may not heare Gods law; *quorum oratio est execrabilis*; whose, not onely life, but also prayer is execrable and detestable in the sight of their Maker.

Voluntary inconsideration.

*Iob. 21.*

*Iob. 23.*

*Prou. 28.*

*Prou. 28.*

Truely, nothing in reason can bee lesse tollerable in the presence of Gods Maiesty, then wheras he hath published a Lawe vnto vs, with so great charge to beare it in minde, to ponder in hart, to study & meditate vpon it both day and night, at home and abroad, at our vprising and our downelying, to make it our cogitation, our discourse, our talke, our exercise, our rumination, and our delight.

*Deut. 5.*

*and 11.*

*Iosua. 1.*

*Psal. 118.*

*Eccle. 6.*

*and 22.*



*Of inconsideration.*

light; that wee should notwithstanding contemne the same, as to make it no part of our thought, but rather to flee the knowledge thereof, as we see most men of the world doe, for not troubling their consciences.

*Eccle. 7.*  
The first  
cause why  
men flee  
considera-  
tion.

*Acts, 24.*

*Joseph. lib. 20.*  
*antiq. cap. 5.*

But the holy Ghost hath layde downe the reason hereof long agoe in these words, *Cum sit timida nequitia testimoniū condēnationis* For that wickednes in it selfe is alwaies feareful, it giueth witnes against it selfe of damnation, when soeuer it thinketh of the Law of God, or of honesty. So Foelix the Gouvernour of Iurie, when S. Paule began to talke of iustice, chastity, & Gods iudgments before him, he was wonderfully afeard and said to Paul, that he should depart for that time, & that he would call for him afterward, when occasion should require. But he neuer did, and what was the cause, for that (as Iosephus testifieth) he was a wicked man, and Drusilla his faire Lady that was with him at S. Pauls speech, was not his true wife, but taken by allurement and violence from another, & therefore it offended them both to heare preaching of chastity.

This then is one principall cause,  
why

### Of inconsideration.

why men of this world will not enter into consideration of theyr owne estate, and of Gods commaundements, least they should read and see theyr owne faults, and beare witnes against themselves of their own condemnation. Where-vnto the holy Scripture annexeth another cause, not far vnlike to this, which is, that worldly men doe so drowne themselves in the cares and cogitations of this life, as they leaue in their minds no place to thinke vppon Gods affaires, which are the busines of theyr owne soules.

The second  
cause why  
men flee cō-  
sideration.

Thys expresseth Ieremie the Prophet most effectually, when hauing made his complaint, that notwithstanding his preaching, and crying in the Temple gate, for long time together, where all the people passed by him and heard him; yet no man (saith he) would enter into consideration, or say with himselfe, *What haue I done?* and reason, *Omnes enim conuersi sunt ad cursum suum, quasi equus impetu vadens ad praelium.* All men are set vpon theyr owne courses and wayes, and doe runne in the same with as great vehemency and fierce obstination, as a furious armed horse,

Jerem. 7.

Jerem. 8.

*Of inconsideration.*

horse, when he heareth the Trumper in the beginning of a battayle. By which comparison, the holy Ghost expresseth very lively the irrecoverable state of a settled worldly man, that followeth greedily his own designments in the negotiation of earth.

The third  
cause of in-  
considera-  
tion.

These are two of the chiefe causes of inconsideration, I meane wilfull malice and obstinate corruption in the vanities of this life. And yet mentioneth the Scripture, a third sort also of inconsiderate men, who neither of direct malice, nor yet of great occupation in worldly affaires, do neglect consideration, but rather of a certaine lightnes and idle negligence, for that they wil not trouble theyr heads with any thing but disport and recreation, of whom it is

*Wisdom, 15.* written, *estimaverunt Iusu esse vitam nostram*: They esteeme this life of ours to be but a play-game. And in an other place of the same men: *Ita*

*Eccle, 8.*

*securi viuunt quasi in stormi facta habeant*. They liue as securely & confidently without care and cogitation, as if they had the good works of iust men to stand for the. But as the holy Ghost pronounceth in the same place, *hoc vanissimum*: this is vanity  
and



*Of inconsideration.*

and folly in the highest degree.

For as in thinges of this life, hee were but a foolish Merchant, that for quietnes sake would nener looke into his owne account booke, whether he were behind hand or before, and as the ship-maister were greatly to be laughed at, that for auoyding of care, would sit downe and make good cheere, & let the ship go whether she would; so, much more in the busines of our soule, it is madnes and folly to flie consideration for eschewing of trouble, seeing in the end this negligence must needs turn vpon vs more trouble, and irremediable calamity.

A comparison.

For as Jeremy sayth to all such men, *in nouissimo die intelligetis ea*, in the end of your dayes, you shall not choose but know & see, and vnderstand these things, which nowe for delicacy you wil not take the paines to thinke of. But when shall this betrow you? he telleth plainly in the same place: *When the fury of the lord shall come forth as a whirl-wind, and shall rush and rest vpon your heads as a tempest*: then shall you know and vnderstand these things.

*Iere. 30, 23.*

In the end euill men shall vnderstand, whether they will or no.

It seemeth that the Babylonians were

*Of inconsideration.*

The exam-  
ple of the  
Babloni-  
ans.

*Esay, 21.*

were a people very faulty in this  
poynt of consideration, (as all weal-  
thy people are) not onely by that  
which before hath been touched of  
the daughter of Babilon, that would  
not consider her ending dayes; but  
also; for that not long before the  
most terrible destructiō of that great  
Citty by the Medes & Persians, God  
cryed vnto her in these words: My  
deerely beloued Babylon, put aside  
the Table, & stand vpon thy watch,  
rise vp you Princes from eating and  
drinking, take your Targets in your  
hands: go, and set a watchman vpon  
the walls, and whatsoeuer hee seeth,  
let him tell you.

And then was there a watchman  
set vppon the walls, and a Lyon to  
denounce with open mouth, what-  
soeuer danger he saw comming to-  
wards them. And God taught the  
Prophet to cry in this sort to theyr  
Sentinel or watchman: *Custos quid  
de nocte? Custos quid de nocte?* Thou  
Watch-man, what seest thou com-  
ming towards thee by night? what  
espieest thou (ō Sentinell) drawing on  
vs in the darknes.

By all which circumstance, what  
els is insinuated, but that God would  
haue

*Of inconsideration.*

have vs stand vpon our watch, for that Wee must  
his iudgements are to come vpon the stand vpon  
world by night, when men least think our watch.  
thereof? they are to come as a theefe  
at midnight, as also in an other place  
wee are admonished, and therefore  
happy is the man that shall bee found  
watchfull. But nowe the doore and Considera-  
sole entrance into this watch, where- tion the on-  
of the security of our eternall life de- ly doore to  
pendeth, can be nothing else but con- our watch.

sideration, for that where no confi-  
deration is, there can bee no watch,  
nor fore-sight, nor knowledge of our  
estate; and consequently, no hope  
of our saluation, as holy Saint Ber- *Bernard. l. i.*  
nard holdeth; vvhich thing caused *de confi.*  
that blessed man to write fīue whole  
bookes of Consideration to Eugeni-

Consideration is the thing that brin-  
geth vs to knowe God and our selues.  
And touching God, it layeth before vs  
his Maiesty, his mercy, his iudgements,  
his commaundements, his threatnings,  
his promises, his proceedings with o-  
ther men before vs, whereby we may  
gather, what we also in time must ex-  
pect at his hands.

And for our selues, consideration  
the key that openeth the doore to  
the



### *Of inconsideration.*

The many  
commodi-  
ties of con-  
sideration.

the closet of our heart, where all our Bookes of account doe lye; it is the looking-glasse, or rather the very eye of the soule, whereby shee taketh the view of her selfe, and looketh into all her whole estate; into her riches, her debts, her duties, her negligence, her good gifts, her defects, her safety, her danger, her way shee walketh in, her course shee followeth, her pace shee holdeth, and finally, the place and end where-vnto shee draweth. And without this consideration, shee runneth on headlong, into a thousand brakes & bryers, stumbling at euery steppe, into some inconueniency or other, & continually in perrill of some great and deadly mischief.

And wonderfull (truely) it is, that in all other businesse of this lyfe, men can see and confesse, that nothing may bee begunne, prosecuted, or well ended, without consideration; and yet in this great affayre, of winning heauen, or falling into hell, fewe thinke consideration greatly necessary to be vsed.

Effects of  
considera-  
tion.

I might stand heere to shewe the infinite other effects and commodities of consideration, that as it is the watch or larum bell, that stirreth vp and a wake



*Of inconsideration.*

wakeneth all the powers of our mind; the match or tinder, that conceiveth & nourisheth the fire of devotion: the bellows that enkindleth & enflameth the same, the spur that pricketh forward to all vertuous, zealous, and heroycall acts; and the thing indeede, that giueth both light life, and motion to our soule.

Our fayth is confirmed & increased by consideration of Gods works and miracles: our hope by consideration of his promises, & of the true performance thereof to all them that ever trusted in him: our charity or loue to God, by consideration of his benefits and innumerable deserts towards vs: our humility by consideration of his greatnes, & of our own infirmity: our courage & fortitude, by contemplation of his assistance in all causes for his honor: our contempt of the world, by consideration of the ioyes of heauen eternall; and so all other vertues both morral & diuine, doe take theyr heat quickning, and vitall spirit from consideration.

How al vertues are stirred vp and quickned by consideration.

By the exercise of consideration & meditation, holy Dauid saith, that he felt a burning fire or flame within his

*Psal. 38.*

*Of inconsideration.*

*Psalm, 76.*

The exercise of holy men touching consideration.

*Gene. 24.*

The first three Patriarches.

his breast; that is, the fire of zeale, the fire of seruour in religion, the fire of deuotion, the fire of loue towards God and his neighbour. And in another place he saith, that by the same exercise, he swept and purged his owne spirit: vvhich is to be vnderstoode; from the dust of this world, from the dregs of sin, from the contamination and coinquination of humane creatures, for that consideration indeede; is the very fan that seuereth and driueth away the chaffe from the corn.

For which cause wee shall neuer reade of any holy man from the beginning of the world, neither before Christ nor after, who vsed not much and familiarly this most blessed exercise of consideration and pondering. And for the first three Patriarches, it shalbe sufficient to remember the custome of young Isaack recorded in Genesis. Which was to goe forth towards night into the field, *ad meditandum*, that is, to meditate, consider, & ponder, vpon the works, iudgements, and commendments of God. And this hee did being but a childe and vnmarried (farre different from the custome of young Gentlemen now adayes, who

*Of inconsideration.*

frequent the fieldes to followe theyr vanities,) and as little Isaac could not haue that custome but from his Father Abraham, so (no doubt) but hee taught the same to his sonne Iacob, & Iacob againe to his posterity.

And as for Moses, & his successor Iosua, it may easilie bee imagined howe they vsed this exercise, by the most earnest exhortations, which they made thereof to others, in their speech & writings. The good kings of Iuda also, notwithstanding theyr many great temporall affayres, doe testifie of themselves cōcerning thys exercise; as Dauid almost euerie where, that the commaundements of God were his daily meditation, not onely by day, and that *tota die* all the day, *et per singulos dies*, euery day, *et in matutino*, in the morning, *et septies in die*, seauen times a day, but also hee insinuateth this custome by night; *meditatus sum nocte cum corde meo* I do meditate by night in my hart, vpon thy commaundements O Lord; signifying heereby, both hys watchfulnesse by night when other men were a sleepe, and the hartie care that hee had of thys exercise, which we esteeme so little.

Moses and  
Iosua.

*Deut. 6.*

*Iosua, 1.*

K. Dauid.

*Psal, 38, 62*  
and *118.*

*Psalms, 76.*



*Of inconsideration.*

King Solomon.

*Eccle, 6.*

King Ezechias.

*Esay, 58.*

*Esay, 26*

The consideration that Iob vsed, & the fruites thereof.

*Iob, 23,*

Salomon also King Davids son, so long as he lyued in the grace and fauour of God, obserueth this exercise of his Father, and exhorteth other men, to haue continuall and daily cogitation in this affaire. Which if him selfe had continued still, it is likely he had neuer fallen from God by womē as he did. The good K. Ezechias is reported to haue meditated lyke a Doue, that is, in silence & solitarines with himselfe alone, which is the true way of profitable meditation. Esay testifieth of his owne watching by night in this exercise, and howe hee did the same with his spirit alone, in the very bowels of his hart.

Holy Iob maketh mention, not onely of his manner of considering, but what also hee considered, and what effect he found in himselfe by the same. First hee considered (as said) the waies, foote-steps, & commandements of God, and then his dreadfull power; to wit, howe no man was able to auert or turn away his cogitation, but that his soule did what it pleased, & by this (saith he) *considerans eñ timore sollicitur*: I am made sollicitous or watchfull with feare, when I consider him.



*Of inconsideration.*

In which words he insinuateth two most excellent effects of consideration; First, the feare of God, of which it is written, *salutis thesaurus timor Domini*, the feare of God is the treasure of saluation; & the second, that by this feare he was made solicitous, watchfull, and diligent in Gods seruice, of which the Prophet Micheas saith thus. *I wil tell thee, O man, what is good, & what the Lord requireth at thy handes, to wit, to doe iudgement, and loue mercy, & to walke solicitous and watchfull with thy God.*

But thou ô holy & blessed man Iob, did this exercise bring forth in thee, so great terror & feare of God: & so carefull watchfulnes for observing his comandements? now I see well the cause why thou writest of thy selfe, that thou didest doubt and feare all thy works and actions, were they neuer so circumspect. But what shal we say now adaies (most happy Saint) who do not doubt so much as our own dissolute, carelesse, and immoderate actions, who feele no terror of God at all, nor do vse any one iote of watchfulnes in observing his commaundements? truly, this proceedeth of nothing els but of inconsideration.

Two effects  
of consideration.

*Esa, 32.*

*Mich, 6.*

A consideration  
vpon  
the dooings  
of Iob.

*Iob, 9.*

*Of inconsideration.*

consideration; it proceedeth of lacke of knowledge both of God and of our selues. For (doubtlesse) if we knew either of these two things aright, (as indeede neyther of them can be well vnderstoode vvithout the other) it coule not bee but that many of vs would change our wrong courses.

O mercifull Lord, what sinful man in the world would liue as he doth, if he knew eyther thee or himselfe as he should doe? I meane, if he considered what thou art; and what thou hast beene to other that haue lyued and continued in sinne as he doth? Not without great cause cryed so often and earnestly to thee, that holy Doctor of thy church, for obtaining of those two poynts at thine hands; *vt cognascam te, vt cognoscā me*, that I may knowe thee, and that I may knowe my selfe, sayth hee, that is, that I may consider, and feele the true knowledge heereof, for many men doe know, but with little commodity.

*August. in  
lrb. confes.*

Knowledge  
and beliefe  
in grosse.

Wee know and beleue in grosse the misteries of our faith, that there is a God, which rewardeth good and euill, that he is terrible in his counsell vpon the sons of men; that there is

*Of inconsideration.*

hell for sinners, heauen for good  
lyuers, a most dreadfull day of iudg-  
ment to come, a straight account to  
be demaunded, and the like. All thys  
we know and beleue in generall, as  
merchandise wrapped vp together  
in a bundle. But for that we vnfolde  
not these things, nor rest vpon them  
in particuler, for that wee let them  
not downe into our harts, nor doe  
ruminate on them vvith leysure and  
attention: for that we chewe them  
not well in minde by deepe confide-  
ration, nor doe digest them in hart,  
by the heate of meditation, they re-  
maine with vs as a sword in his sca-  
berd, and do helpe vs as little to good  
lyfe, (for which they were reuealed) A simili-  
as a preseruatiue put in our pocket  
neuer applied, can helpe our health.  
Wee beare the generall knowledge  
of these mysteries locked vp in our  
breasts, as sealed bagges of treasure  
that be neuer tolde nor opened, and  
consequently, we haue neyther fee-  
ling sence, nor motion thereby, etien  
as a man may carry fire about him  
in a flint stone without heate, and  
perfumes in a Pomander vvithout  
smell, except the one be beaten, and  
the other chafed.



*Of inconsideration.*

The importance of consideration.

All standeth then (good Reader) in this one poynt, for direction of our selues in this life, and for reaping benefit by the misteries of our sayth, & Religion; that wee allot our selues time to meditate, ponder, and consider what these things doe teach vs. For as the sicke man that had most excellent remedies & precious potions set before him, could expect no profit or ease thereby, if hee only did looke vpon them, or smelled them, or tooke them in his mouth alone, or should cast them forth of his stomack againe, before they were settled, or had any time to worke their operation, euen so is it in this case of ours. And therefore with great reason said S. Paul to Timothy, after he had taught him a long lesson, *meditare, meditate, consider, & ponder vppon these things vvhich I haue shewed you, as if in other speeches he had said: all that hetherto I haue tolde you, or written for your instruction, and all that euer you haue heard or learned besides, will auaille you nothing for your saluation, except you meditate and ponder vpon the same, & doe sucke out the iuyce thereof by often consideration.*

*1, Tim, 4.*

Wher-

*Of inconsideration.*

Wherefore, to conclude this chapter, my deere and welbeloued brother, for that consideration is so precious and profitable, so needfull and necessary a thing as hath beene declared, I thought it conuenient in this first front & entrance of my booke, to place the mention and diligent recommendation thereof, as a thing most requisit for all that ensueth. For without consideration, neyther thys that I haue saide already, nor any thing else that shall or may be sayde heereafter, can yeeld thee profit, as by lamentable experience we see daily in the world, where many millions of men passe ouer theyr whole age, without taking profite of so manie good bookes so many preachings, so many vertuous examples, so many terrible chastisements of God vppon sinners, which euery where they see before their face. But yet for that they will not, or haue not leysure, or dare not, or haue no grace to enter into consideration therof, they passe ouer all, as sicke men do pyls, diuerting as much as they may, both their eyes and cogitations, from all such matters as are vngratefull to them.

But as good Ieremie sayth, the

The conclusion of the Chapter.

The misery of the world.

*Ierem, 22.*

*Of inconsideration.*

time will come when they shall bee enforced to see and know, & consider these things, when perhaps it will be too late to reape any comfort or consolation therby. Wherefore deere brother, that which perforce thou must doe in time to come, and that perhaps to thy greater damnation, (I meane to enter into consideration of thine owne estate,) doe that now willingly to thy comfort and consolation, for preparing the way to thy saluation. Preuent the day & redeem the time, according to S. Pauls wise counsell; run not headlong with the worlde to perdition, stay sometime as holy Ieremie admonisheth thee, and say to thy selfe, *what do I? whether goe I? what course holde I? what shalbe my end?* take some time from thy pleasures, & from the company of thy pleasant friends, to doe this, although it be with the losse of some pastime and recreation: for I assure thee it will recompence it selfe in the end, & make thee mery when thy laughing friends shall weepe.

*Ephe, 5,*

*Ierem, 7,*

The effect  
of all the  
Chapter  
following.

The effect of all the considerations that ensue, is, rightly to know God, for by knowing him, we shal knowe our selues, & all things els which are  
neces.



*Of inconsideration.*

necessary for vs to know, & without knowing him, all knowledge in the world is vanity, & meere folly. *Hæc est vita eterna.* (sayth our Saviour Christ to his father) *vt te cognoscant solum Deum verum, et quem misisti Iohn, 17, Iesum Christum.* This is life euerlasting, that men know thee which art onely true God, and Iesus Christ whom thou hast sent.

Gods nature and essence wee can not know in this life; but the onely meane to know God in this world, The way to is, to know his Maiestie, to know his know God mercy, to know his iustice, to know in this life. his iudgements; to know his hatred against sin, his fauour to the good, his benefits and promises to all: his grace, his threats, his wayes, his commandements, his dealings towards other men before vs: all vvhich things, the considerations following doe set before our eyes, and consequently, they doe teach vs to know GOD aright. Reade then therefore (deere brother) with attention, and remember the wordes that God v-  
*Psalm, 47*  
seth to vs all; *Vacate et videte quoniam ego sum Deus.* Take leysure, and consider that I am a God. It must not be doone in hast, nor (as the fa-  
B 5 shion.

*Of inconsideration.*

tion is) for curiosity onely, to read  
three or foure leaues in one place, &  
so in another? but it must be doone  
with such serious inuention, as ap-  
pertaineth to so great a businesse,  
which (in truth) is the weightiest,  
that possible vnder heaven may bee  
taken in hand. It is the busines wher-  
of Christ meant especially, when hee  
sayd, *unum est necessarium*, one onely  
thing is necessary. For that all other  
thinges in this worlde, are but trifles  
to this, and this alone of it selfe, of  
more importance then they all.

*Luke, 10.*

THAT

THAT THERE IS A  
God, which rewardeth good and e-  
will, against all Atheists of old, and  
of our time.

*With the profes alledged for the same,  
both by the Iewe and  
Gentile.*

## CHAP. II.

**I**T is a thing both common and  
ordinarie in Sciences and Artes, A common  
when they are learned or deliue- custome in  
red by other, to suppose diuers Sciences to  
points & principles, and to passe suppose  
them ouer without prooffe, as either principles.  
knowne before to the learner, or else  
so manifest easie, & euident of them  
selues, as they neede none other  
prooffe, but onely declaration.

So when wee take in hand to in-  
struct a man in Chiualrie, or feats of  
Armes, we do suppose that he know- An example  
eth before, (were he neuer so rude) in chiualry.  
what a man, what a horse, what Ar-  
mor, what fighting meaneth, as also  
that war is lawful & expedient in di-  
uers causes; the Princes of the world  
may wage the same; the souldiours  
haue



*That there is a God.*

haue to liue in order and discipline vnder that regiment, that Kings for this cause doe holde theyr Generals, Lieutenants, Coronels, Captaynes, & other like Officers in their bands, Garisons, Camps, and Armies.

**In handie  
crafts.**

In manuell arts and occupations likewise, it is euident, that diuers thinges must be presupposed to bee foreknown by the learner; as in husbandry or agriculture; in building, in painting, and other such exercises, when a man is to bee taught or instructed, it were not conuenient for the Teacher, to stande vpon euery point or matter that appertaineth to the same, but must leaue and passe ouer many thinges, as apparant of themselues, or easie to be discerned of euery learner by nature, sence, reason, or common experience.

**In liberall  
Sciences.**

**Grounds to  
be graunted  
in Sciences.**

But yet in liberall sciences & professions of learning, this is more apparant, where not onely such common & vulgar poynts are to be presumed, without prooffe or discourse; but also certaine propositions are to bee graunted in the beginning, as grounds whereupon to build all the rest that ensueth. So the Logitian (for example) will haue you yeeld ere he

entd

*That there is a God.*

enter with you, that contradictorie propositions cannot bee together eyther false or true, neyther, that one thing may be affirmed and denied of another in one and the selfe same respect and time.

In Logick.

The Morrall Phylosopher, will haue you graunt at the beginning, that there is both good & euill in mens actions: and that the one is to be followed, and the other refused.

In Morrall philosophy.

The naturall Phylosopher, will haue you confesse, that all physicall bodies which depend of nature, haue motion in-themselues, & are subiect to alterations, and what soeuer is moued, is moued of another.

In naturall philosophy.

The Mathematique at his first entrance, will demand your assent, that euery whole is bigger than his parts: as also the Metaphisick or supernaturall Philosopher, that nothing can be, and not be at one time. And so other such lyke principles and common grounds, in these and all other Sciences, are to be demanded, granted, & agreed vpon at the beginning, for the better pursute and establishment of that which hath to follow, being things in-themselues, (as you see) eyther by nature, common sence, or expe-

In the Mathematicks.

The Metaphisick.

*That there is a God.*

experience, most cleere & manifest.

In Diuinity.

And is not this also in Diuinitie (trowe you) and in the assayres that we haue now in hand? yes truely, if wee beleeeue S. Paule, who wryteth

*Heb. 11.*

thus to the Hebrues: *Credere oportet accedentē ad Deum, quia est, et inquirētib; se remunerator sit.* He that is

Two principles in Diuinity.

cōming towards God, must beleeeue that there is a God, and that he is a rewarder of such as seeke him. Behold heere two principles, wherein a man must be resolued before hee can seeke or drawe vnto God. The one, *that there is a God*, & the other, *th at the same God is iust*, to reward e- uery man according to his deserts.

*Psalms, 4.*

Which two principles or generall grounds, are so euident indeede of their own natures, & so ingrafted by Gods owne hand, into the mind and vnderstanding of euerie particular man, at his natiuity, (according to the saying of the Prophet: *the light of thy countenance is sealed vpon vs* (O Lord,) that were not the times wee liue in, too-too wicked, and the shamelesse induration of sinners intollerable, wee should not neede to stand vpon the prooffe of these points for confirmation of our cause that

we.



*That there is a God.*

we now intreate, of resolution; but rather supposing and assuring our selues, that no reasonable creature living, could doubt of these principles? should pursue onely the consideration of other things, that might stir vp our wills to the performance of our duties towards this God that hath created vs, & remaineth to pay our reward at the end.

But for so much as iniquity hath so aduanced her selfe at this day in the hearts of many, as not onely to contemne and offend theyr Maker, but also to deny him, for patronage of their euil life, & for extinguishing the worne of their owne afflicted & most miserable consciences; I am enforced before all other thinges, to discouer this fonde and foule error of theirs, and to remoue also this refuge of desperate iniquity, by shewing the inuincible verity of these two principles, the one depending of the other in such sort, as the first being prooued, the second hath of necessity to follow. For if once it be manifest that there is a God, which hath care and providence of all those whom he hath created & gouerneth, then must it ensue by force of all

The cause  
of thys  
Chapter.

If there be  
a God, hee  
is a iust re-  
warder,

con-

*That there is a God.*

consequence, that he is also to reward the same men, according to their good living and deserts of this life.

First then to proue this principle, *That there is a GOD*, I neede vse no other argument or reason in the world, but only to referre each man to his own \* sense, in beholding the world, whereof euery part and portion is a most cleere glasse, representing God vnto vs, or rather a fayre Table, wherein God hath drawne or imprinted himselfe, in so manifest characters and legible Letters, as the simplest man lyuing, may reade and vnderstand them.

In respect heereof sayd the Wiseman so long agoe. That vaine and foolish were all those, who considering the works that are seene in the world; could not thereby rise to vnderstand the work-man. And he giueth this reason. *A magnitudine enim speciei creatura, cognoscibiliter poterit Creator horum videri.* For that by the greatnes of beauty in the creature, may the Creator thereof be seene and knowne. Which S. Paul confirmeth, when hee sayth, that the inuisible thinges of God, may bee seene and knowne by the visibler creatures of the

\* See Lactantius at large, in his booke of the workmanship of the world. The works of the world doe declare the workman.

*Wisd. 3.*

*Rem. 1.*

*That there is a God.*

the world. Which is to bee vnder-  
stood in this sence, that as a prisoner  
in a dungeon, may easily by a little  
beame that shyneth in at a chyncke,  
conceiue there is a Sun, from which  
that beame descendeth: & as a Tra-  
uailer in the wilderness that falleth  
vpon some channell or brooke, may  
ascend by the same to the Well or  
Fountaine: euen so, hee that behol-  
deth and considereth the wonderful  
works of this world, may therby cō-  
ceiue also, the wonderfull Artificer  
or work-man that made them.

If a man should passe by Sea, in-  
to some forraine, strange, or sauage  
Countrey, where nothing else but  
birds and beasts doe appeare: yet if  
he should espie some exquisite buil-  
ding, or other worke of Arte & rea-  
son in the place, hee would presently  
assure himselfe, that some men dwelt  
or had beene in that Countrey, for  
that such thinges could not be done  
by beasts or vnreasonable creatures,  
euen so in the view and considerati-  
on of this world.

If we cast our eyes vppon the hea-  
uens, we remaine astonished with the  
myracles that we behold: but who  
made them: vve see the skies of ex-  
ceeding

A simili-  
tude.

The hea-  
uens teach  
G O D.



*That there is a God.*

ceeding great highnes, distinguished with colours, and beauty most admirable; adorned with starres and Planets innumerable, and these so qualified with theyr diuers, different, and vnequall motions, as albeit they neuer moue or goe together, yet do they neuer gyue let or hinderaunce the one to the other, nor change their course out of order or season.

*Iob, 28.*

*Quis enarrabit cælorum rationem, et concentum celi, quis dormire faciet?*

Who is able to declare the reason of these heauens, or who can make cease or sleepe the vniforme course of their motions, saith God to Iob?

As who would say, that because no man or mortall creature can do this, therefore may wee imagine of what power and perfection their Maker is. Which King David had done when he pronounced, *Cæli enarrant gloriam Dei, et opera manum eius, annuntiat firmamentum.* the heauens declare the glory of God, and the firmament dooth preach the works of his hands.

The earth  
teacher  
G O D.

If wee pull downe our eyes from heauen to earth, we behold the same of an infinite bignesse, distinguished with hills and dales, woods and pastures

*That there is a God.*

tures, couered with all variety of  
grasse, hearbes, flowers, and leaues;  
moystened with Ryuers, as a body  
with veynes, inhabited by creatures  
of innumerable kinds and qualities &  
enriched with inestimable and end-  
lesse treasures, & yet it selfe standing,  
or hanging rather with al his weight  
and poise, in the midst of the ayre,  
as a little ball without prop or pyl-  
ler. At which deuise and most won-  
derfull myracle, God himselfe, as it  
were glorying, said vnto Iob, *Where*  
*went thou, when I layd the foundati-*  
*ons of the earth? Tell me if thou haue*  
*vnderstanding, who measured it out,*  
*or drewe his lyne vppon the same?*  
*Whereupon are fastened the pyltars of*  
*his foundation, or who layde the first*  
*corner stone thereof.* *Iob, 38.*

If we looke neither vp nor down,  
but cast our countenaunce onely a-  
side, wee espy the Sea on each hand  
of vs, that enuironeth round about  
the Land. A vast creature, that con-  
tayneth more wonders than mans  
tongue can expresse. A bottomlesse  
gulf, that without running ouer,  
receiueth all Riuers which perpetu-  
ally doe flowe. A restless fight and  
tumoylc of waters, that neuer re-  
pose

The Sea  
sheweth  
G O D.

*That there is a God.*

*Arist. lib. de  
spirabilib.*

pose neither day nor night. A dread-  
full, raging, and furious element, that  
swelleth and roareth, and threatneth  
the Lande, as though it would deu-  
oure it all at once. And albeit in si-  
tuation it be higher then the earth, as  
the Phylosopher sheweth, and doe  
make assaults daily towards the same  
with most terrible cryes, and waues  
mounted euen to the sky: yet when  
it draweth neere to the Land, and to  
his appoynted borders: it stayeth  
vpon the suddaine, though nothing  
be there to let it, and is enforced to  
recoyle backe againe, murmuring as  
it were, for that it is not permitted to  
passe any further.

*Iob. 38.*

Of which restraint, GOD asked  
Iob this question. *Who hath shut v  
the Sea with gates, when hee breaketh  
forth in rage as frō his mothers wombe.*  
Where-vnto no man being able to  
giue aunswer, God aunswereth him-  
selfe, in these words: *I haue limited  
him with my bounds, & I haue set him  
both a doore and a bar, and haue said  
vnto him, hether shalt thou come, &  
shalt not passe further: here shalt thou  
breake thy swelling waues.*

This in summe, is of things with-  
out vs. But if we should leaue these



*That there is a God.*

and enter to seeke God within our  
selues, whether we consider our bo-  
dies or our soules, or any one part  
therof, we shal find so many strange  
things, or rather so many seas of mi-  
racles and wonders, that preach and  
teach theyr Maker vnto vs, that wee  
shal not onely perceiue and see God  
most euidently, but rather (as a cer-  
taine old Heathen hath written) we  
shall feele and handle him in hys  
works. Which kinde of speech also  
S. Paul himselfe doubted not to vse,  
affirming that God hath giuen space  
to euery man in this life to seek him,  
*Si forte attrahent eū aut inueniant,*  
if perhaps they woulde handle him,  
or find him out. Which manner of  
words doe signifie, that by conside-  
ration of Gods creatures, and espe-  
cially of the wonders in man him-  
selfe, wee may come to see and per-  
ceiue the Creator so cleerely; that  
in a sort we may be sayd to handle  
and feele him. So ioyntly doe all  
things concur to the manifestati-  
on of their Maker: so manifestly &  
effectually doe they teach, demon-  
strate, and paynt out God vnto vs,  
nothing being so little, that decla-  
reth not his greatnesse: nothing so  
great,

The things  
in man de-  
clare God.

*Iā bilicus de  
Mist. cap. I.*

*Acts, 17.*

*That there is a God.*

great, which acknowledgeth not his  
loueraignty: nothing so lowe, that  
leadeth vs not vp to behold his Ma-  
iesty, nothing so high, that descen-  
deth not to teach this verity.

It were a labour without ende, to  
goe about in this place to alleadge  
what might be sayd in the prooffe of  
this principle, *That there is a G O D*,  
seeing there was neuer yet learned  
man in the world, eyther Gentile or  
other, that acknowledged and con-  
firmed not the same, beeing driuen  
thereunto by the manifest euidence  
of the truth it selfe.

Olde A-  
theists.

*Laertius lib.*  
*2, et 4, de*  
*Est. Phylos.*

*Psalm, 13,*  
*and 52.*

If you obiect against me *Diagoras*,  
*Protagoras*, *Theodorus*, *Cyrennensis*,  
*Bion Borysthines*, *Epicurus*, and some  
few others, that were open Atheists,  
and denyed GOD, I aunswere, that  
some of these were vtterly vnlearn-  
ed, and rather sensuall beastes then  
reasonable men, and consequently  
might deny any thing, according to  
the saying of holy David, *The fool*  
*sayde in his hart, there is no God*, O-  
thers, that had some smack of lear-  
ning, rather iested at the faishood of  
theyr owne Panisme Idols, than deny  
the being of one true God.

But the most part of these men in  
deede,

*That there is a God.*

deede, and such others, as in old time were accounted Atheists, denied not God so much in words, as in life and facts; such as S. Paule called Arheists in his dayes, that obeyed theyr belies, and followed theyr pleasures in sin & sensuality, not vouchsafing to thinke of God in this life, (such was the Epicure, & many other are at this day of his profession) but yet as Lactantius well noteth) when the same men came to be sober, and spake of iudgement (as at theyr death or other time of distresse & misery) they were as ready to confesse God, as any other whatsoeuer.

*Rom. 1.*

*Phil. 3.*

*Lactan. lib.*

*3. instit.*

But for learned men, and people of discretion, sobriety, and iudgement, there was neuer yet any (were hee Jew or Gentile) that doubted in this verity, but had meanes of probations to confirme the same, as more particularly in the rest of this Chapter shall be declared.

*Howe the Heathen prooued there was a God.*

*Section. 2.*

**A**Mong the Gentiles or Heathen people, those men were alwayes of



Phyloso-  
phers.

Foure prin-  
cipall Sci-  
ences.

The Mathe-  
matick pro-  
ueth not  
G O D.

*That there is a God.*

of most credite and estimation, that professed the loue of wisdom, & for that respect were tearmed Phyloso-  
phers. Who being deuided into di-  
uers sorts & sects, had 4. principall sci-  
ences, wherof they made profelsion,  
each one of these hauing other low-  
er Science, comprehended vnder it.

The first of these foure, is called  
Naturall Phylosophy; the second,  
Morrall; the third, Supernaturall, or  
Metaphisick; the fourth, Mathema-  
tick. And for the first three, they haue  
each one their proper meanes, & pe-  
culier proofes, whereby to conuince  
that there is a G O D. The fourth  
which is the Mathematique, for that  
it hath no consideration at all, of the  
efficient or finall cause of things (vn-  
der which two respects and consid-  
erations only, God may be known &  
declared vnto men in this worlde)  
therefore this Science hath no pro-  
per mean peculiar to it selfe, for pro-  
uuing this verity, as the other Sciences  
haue, but receiueth the same as bor-  
rowed of the former.

*The Naturall Phylosopher.*

**T**He Naturall Phylosopher among  
the Gentiles, had infinite argu-  
ments

*That there is a God.*

ments, to prooue by creatures, that there was a God, but all he reduced to three principall and general heads, which he termed *Ex motu, ex fine, et ex causa efficiente*. That is, arguments drawne from the Motions, from the Ends, and from the cause efficient of creatures that wee beholde; which tearmes, the examples following shall make cleere and manifest.

The argument of *Motion* standeth vpon this generall ground in phylosophy, that *what soeuer is mooued, is mooued of another*: Wherein also is obserued, that in the motions of creatures, there is a subordination the one to the other. As for example, These inferiour bodies vpon earth; are mooued and altered by the ayre and other elements; & the elements are moued by the influence & motion of the Moone, Sunne, and other heauenly bodyes; these Planets againe are mooued from the highest Orbe or Sphere of all, that is called

The first argument in Naturall philosophy.  
*Arist. lib, 7, et 8, phy.*

*the first moueable*, aboue which we can goe no further among creatures. *Primum mobile.*

Now then asketh the Phylosopher, who moueth this *first moueable*? For if you say y<sup>e</sup> it moueth it selfe, it is against our former ground,

C.

that

*That there is a God.*

that nothing is moued in nature but of another. And if you say that some other thing mooueth it, then is the question againe, who moueth that other? and so from one to one, vntill you come to some thing that moueth, and is not moued of another, and that must needes bee God which is aboue all nature.

*Plato, lib. 10. de leg.* This was the common argument of Plato and of Aristotle, and of all

*Arist. lib. 8. pysic. cap. 5,* the best Phylosophers. And they thought it a demonstration vnauoy

An argu-  
ment taken  
from the  
Clock.

nished of this argument by consideration of the Clock, whose hamme when it striketh, sheweth the new wheele wherby it is moued, and the wheele sheweth to another wheele and so from one to one, vntill you come to him that was the first cause of motion to all the wheelles, that is to the Clock-maker himselfe.

*Arist. lib. de mundo.*

Aristotle, to King Alexander, setteth this pretty similitude, That as in a quiar of Singers, when the first man hath giuen the first tune or note, there ensueth presently a sweet harmonie, and consent of all other voyces, both great and small, that is to say, & meane; so God in the creation



*That there is a God.*

this worlde, hauing giuen once the first push or motion to the highest heauen, called *Primum mobile*, there ensueth vpon the same, all other motions of heauens, plannets, elements, and other bodies, in most admirable order, concorde, and congruity, for conseruation & gouernment of the whole. And thus is God prooued by argument of motion.

A similitude

The other two arguments of the End, & of the Cause efficient of creatures, are made euident in a certaine manner, by this that hath been spoken of motion. For seeing by experience, that euery thing brought forth in nature, hath a peculiar end appointed, wherunto it is directed by the selfe same nature, (as we see the bird is directed to builde her nest by nature, the Foxe to make his den, & so the like in all other creatures) the philosopher asketh here, what thing is that that directeth nature herselfe, seeing each thing must haue something to direct it to his end? And no answer can be made, but that the director of Nature, must bee something about Nature, which is God himselfe. This argument of the *finall* end, is most excellently handled, by

The second argument of Naturall philosophy

*That there is a God.*

*Phylo lib. de opifi. mund.* Phylo Iudeus, in his learned treatise, of the workmanship of the world.

The third argument of the philosopher disputeth thus. It is evident by all reason, in respect of the corruptions, alterations, and perpetuall

motions of all creatures, that this world had a beginning, and \* all excellent Philosophers that euer were haue agreed therevpon, except Aristotle, who for a time held a fantasie that the worlde had no beginning; but was from all eternity; albeit at last in his old age, hee confessed the contrary in his booke to K. Alexander. This the beeing so, y this world had a beginning, it must needs follow also, that it had an efficient cause.

Now the is the question, who is the efficient cause that made the world. If you say, that it made it selfe, it is absurd, for how could it haue power to make it selfe, before it selfe was; & before it had any beeing at all? If you say, that something within the worlde, made the world, that is, that som one part of the world, made the whole; this is more absurd; for it is as if a man should say, that the finger ( & this before it was a finger, or part of the body ) did make the whole body.

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body. Wherefore we must confesse by force of this argumēt, that a greater and more excellent thing, than is the whole world put together, or the any part thereof, made the world, & was the *Cause efficient* of the frame that we see; and this can be nothing else but GOD, that is about the world. So that heereby we see, how many wayes the Naturall Phylosopher is fraught with arguments, to proue there is a God, & that by reason onely, without all light or assistance of fayth.

*The Metaphisicke and his argument.*

**B**Vt the Metaphisicke, or Supernaturall Phylosopher among the Gentiles, as he to whom it appertained most in speciall to handle these high and supernaturall affayres, and many more arguments and demonstrations, to proue and conuince the being of one God.

And first of all hee sayde, that it could not stand with any possibilitie The first argument in his Science, that *Ens finitum*, a thing finite, or closed within bounds Metaphisicall limits, (as this worlde, and euerie sicke creature therein is) could be, but frō



*That there is a God.*

some Maker or Creator. For (sayth he) the thing that in it selfe is not infinite, hath his bounds & lymits, and consequently there must bee some thing, that assigned these bounds & limits. And seeing in this world there is no creature so great, which hath not bounds and limits, vvee must of necessity imagine some infinite supream Creator or maker that limited these creatures, euen as wee see that the Potter at hys pleasure, gyueth boundes & limits to the potte that he frameth.

A maxime  
in Metaphi-  
sicke.

*Arist.*, lib. 8,  
*metaph.* ca. 2,

This argument the Metaphisicke confirmeth by a ruled principle in his Science. *That every thing which is by participation, must bee reduced and referred to some other thing, that is not by participation, but of it selfe.* And hee calleth a thing by participation, which is not in the fullest or highest degree of perfection in his kind, but may haue addition made vnto it. As for example, water, or any thing else that is heated by fire, is hote by participation, & not of it selfe, for that it may alwayes be hotter, & haue addition of heate made vnto it; but fire is hote of it selfe, and not by participation, for that it hath heat in the highest

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highest degree, and in that kind can receiue no addition, wherefore the heate of all other thinges, which are hote by participation of fire, are reduced (concerning their heat) to the heate of fire, as to their originall.

Now then (saith the Metaphisick) we see by experience, that all the creatures and parts of thys worlde, are things by participation onely, for that they are infinite in nature, and haue limitations in all their perfections, & may receiue additions to the same, and consequently, they must of necessity bee referred to some higher cause that is infinite in perfection, & consisteth of it selfe alone, without participation from others; and thys is God, who beeing absolute, endles, and without all limitation of perfection in himselfe, deriueeth from hys owne incomprehensible infinitenes, certaine limited natures and perfections to euery creature; which perfections in creatures, are nothing else but little particles, and participations of the bottomlesse sea of perfections in the Creator, vwhereunto they are to be referred and reduced, as the beames to the Sunne, & the brooke to the Fountaine.

How all creatures are by participation of God.

*That there is a God.*

The second  
argument in  
Metaphisick  
Multitude.

Plato in  
Parmem.

*Primum mo-  
bile,*

*Microcos-  
mos.*

A second argument vseth the Metaphisicke, grounded vpon certaine rules of vnity, whereof one principle is, *That every multitude or distinction of things, proceedeth from some vnitie, as from his fountaine.*

This hee sheweth by many examples of things in this world. For wee see by experience, y the diuers motions or mouing of the lower Spheres or bodies celestiall, doe proceede of the mouing of one highest sphere, & are to be referred to the same, as to theyr Fountaine. Many Riuer are reduced to one well or of-spring, innumerable beames to one Sun, and al the boughs of a tree to one stock.

In the body of man, which for his beauty and variety is called the *little world*, the vaines which are without number, haue all one beginning in the Lyuer, the arters, in the hart the finowes, in the braine. And that which is more, the infinite actions of lyfe, sence, and reason in man, generations, corruptions, nourishments, digestions, & alterations; feeling, smelling, tasting, seeing, hearing, mouing, speaking, thinking, remembrance, discoursing, and ten hundred thousand particuler actions, operation



*That there is a God.*

tions and motions besides, vvhich are exercised in mans body, vnder these or other such names and appellations; all these (I say) being infinite in number, most admirable in order, and distinct in euery theyr office and operation, doe receiue notwithstanding their beginning from one most simple vnitie, and indiuisible substance, called the soule, which produceth, gouerneth, and directeth them all to so innumerable, different and contrary functions.

By this concludeth the Metaphisick, that as among the creatures, we finde this most excellent order and connexion of thinges, whereby one bringeth forth many, & euery multitude is referred to his vnity; so much more in all reason, must the vvhole frame of creatures containd in the world, (wherein there are so manie millions of multitudes with their vnities) be referred to one most simple & abstract vnity, that gaue beginning to them all, and this is God.

A third argument useth the Metaphisick, deriued from the subordination of creatures in this world, which subordination is such, & so wonderful, as we see no creature by nature

The thyrd argument in Metaphisick. Subordination.

*That there is a God.*

serueth it selfe, but another, and altogether doe conspyre in seruing the common. Wee see the heauens doe moue about cōtinually without ceasing, & this not to serue theselus, but inferiour creatures, lesse excellent the themselves. We see the water moisteneth the ground, the ayre cooketh openeth, & cherrisheth the same, the Sunne heateth and quickneth it, the Moone and starres poure forth their influence, the windes refresh it, and all thys not for themselves, but for other. The earth againe, that recey-ueth these seruices, vseth not the same for herselfe, or for her owne cōmodity, but to bring forth grasse wherewith to feede Cattell, and they feede not for themselves, but to giue nourishment vnto man.

**A similitude.**

Now then (saith the Metaphisick) if a man that stood a farre off vpon a mountaine, shold see in a field vnder him, a great, huge, and maine Armie of Souldiours, most excellent, well appointed; each one in order agreeing vwith the other, deuided into Ranks, Squadrons, Companies, and Offices, subordinate the one to the other by degrees, & yet all tending one way, all their faces bent vppon

*That there is a God.*

one place, all moving, marching, & turning together, all endeavouring with alacritie towards the performance of one common service by mutuall assistance, without dissentio, discord, difference, or clamor, he that should see thys (sayth the Metaphisick) as hee coulde not but imagine some generall high Captaine to bee among these Souldiours, whom all obeyed, & frō whose supream commandement & order, this most excellent subordination, agreement, & vnion proceeded, so much more, vpon consideration of the former coherence, consent, & miraculous subordination of creatures among themselves in theyr operations, must wee inferre, that they haue some generall commander ouer them all; by whose supream disposition, each creature hath his charge & peculiar taske appointed, which he must performe, for the common and vniuersall service of the whole.

The fourth reason or argument The fourth  
alleged by the Supernaturall Phy- argument  
losopher, is, of the inuertailous pro- in Metaphi-  
vidence, arte, and wisdom, discou- sick. Proui-  
ed in the making of euery least cre- dence.  
ature within the worlde. For seeing  
there



*That there is a God.*

\* Lucretius  
made diuers  
bookes a-  
gainst the  
workman-  
ship of the  
world.

there is nothing so little, nothing so  
base or contemptible, within the  
compasse of this heaven that coue-  
reth vs, but if you consider it, you  
finde, both arte, order, proportion,  
beauty, and excellencie in the same:  
thys cannot proceede of Fortune, as  
foolish \* Lucretius and some other  
woulde haue it, for that Fortune is  
casualty without order, rule, or cer-  
taine, and therefore it must needs  
come from the wisdom and prou-  
idence of some omnipotent Creator.

If you take a flye, or a flea, or a  
leafe from a tree, or any other, the  
least creature that is extant in the  
world, and consider the same atten-  
tively; you shall finde more myra-  
cles then parts therein; you shall  
finde such proportion of members;  
such varietie of colours; such di-  
stinction of offices; such correspon-  
dence of instruments; & those so fit,  
so well framed, so coherent, and so  
subordinate; as the more yee con-  
template, the more ye shall meruaile.  
neither is there any one thing in the  
worlde more effectuell, to drave a  
man to the loue and admiration of  
his Creator, then to exercise himselfe  
often in thys contemplation: for

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his heart bee not of stone, this will moue his affection.

We read of Galen, a prophane and very irreligious Phisitian, who as himself confesseth in a certain place, taking vpon him to consider of the parts of mans body, & finding much wisdom in the order, vse, & disposition of the same, sought first to giue the praise & glory thereof to nature, or to some other cause than to God. But in processe of time, beeing oppressed (as it were) with the exceeding great wisdom, cunning & providence, which he discovered in euery least parcell and particle of mans body, wherein nothing was redundant, nothing defectiue, nothing possible to be added, altered, or better deuised; he brake forth into these words: *Compono hic profecto canticum in Creatoris nostri laudem, quod vitruues suos ornare voluit, melius quàm vlla arte possent.* Heere truly doe I make a song in prayse of our Creator, for that of his owne accord, it hath pleased him to adorne and beautifie his things better, than by any art possible it could be imagined.

Heereby then doth the Metaphisicke gather and conclude most evidently,

*Galen, lib. 5. de vsu part.*

*Lib. 3. de vsu par.*

*That there is a God.*

dently, that there is a God, a Creator, a most wise and powerfull artificer, that made all things such a one, as exceedeth all boundes of nature, & of humaine ability. For if all the world should ioyne together, they could not make the least creature that we see in this world. He concludeth also, that the fore-sight & providence of this Creator is infinite, for things to come in all eternity; & finally, that his wisdom & cogitations are inscrutable. And albeit sometime he reueale vnto vs some part thereof, yet often againe we erre therein. For which cause, a wise Heathen Platonick concludeth thus, after long search about these affayres. I will praise God (saith he) in those things I vnderstand, and I will admire him in those things which I vnderstand not. For I see that my selfe oftentimes, do things wherein my seruants are blind & conceiue no reason. As also I haue seene little children, cast into the fire Jewels of great price, & their Fathers writings of great learning and wisdom, for that they were not of capacity to vnderstand the value, and worthines of the thing.

One argument more will I alledge

A wonder-  
full speech  
of a Hea-  
then.

*Plotin. lib.  
de prou.*



*That there is a God.*

ledge of the Metaphisick, grounded  
vpon the immortality of mans soule,  
which immortality is prooued with  
one consent of all learned men, (as  
Plato alledgeth) for that it is a spirit  
and immateriall substance, whose  
nature dependeth not of the state of  
our mortall body, for so by experi-  
ence we see daily, that in old men &  
withered sickly bodies, the mind and  
soule is more quick, cleere, pregnant,  
and liuely then it was in youth, whe  
the body was most lusty.

The same is also prooued by the  
vnuēchable desire which our mind  
hath of learning, knowledge, wise-  
dome, and other such spirituall and  
immateriall things, wherein her thirst  
by nature is so great, as it cannot be  
satisfied in this lyfe, neyther can the  
objects of sence & bodily pleasures,  
or any other commodity or delight  
of this materiall world, content or  
satiare the restless desire of this im-  
materiall creature. Which is an evi-  
dent argument to the Phylosopher,  
that some other object & contenta-  
tion is prepared for her in another  
world; and that of such excellency  
and supereminent perfection, as it  
shall haue in it all wisdom, all learn-  
ing,

The first ar-  
gument in  
Metaphisick  
immortali-  
ty of the  
soule.

*Plato lib. 10.  
de Repub.*

When the  
desire of our  
soule shall  
be satisfied.

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ning, all knowledge, all beauty, & all other causes of loue, joy, & contentation, wherein our soules may rest for euer.

*Themist. in  
lib de ani-  
ma.*

*Plut de pla-  
cit phylos.*

*The mea-  
ning of old  
Phyloso-  
phers tou-  
ching Ani-  
ma mundi.*

This being so (sayth the Phyloso-  
pher) that the soule & minde of man  
is immortall, of necessity it must en-  
sue, that an immortall Creator sent  
the same into our bodies, and that to  
him againe it must returne after her  
departure from this life heere. This  
was the true meaning indeede (how  
soeuer some latter interpreters haue  
misvnderstoode the same) of that  
auntient doctrine of olde Phyloso-  
phers, which Plutarch alledgeth out  
of Pythagoras and Plato; affirming,  
that all particuler soules of men, cam  
sent from one general and common  
soule of the whole world, as sparkles  
from the fire, and beames from the  
common sunne; and that after their  
seperation from theyr bodyes, they  
shall returne agayne to that generall  
soule, called *Anima mundi*, the soule  
of the world (for that it giueth life &  
being to the world) & so to remaine  
with that generall soule eternally.

This was the doctrine of old Phi-  
losophers, which seemed indeede to  
haue been nothing else (though de-  
liuered

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deliuered in other speeches) but that which Salomon himselfe affirmeth in playner wordes, *Et spiritus redibit ad Deum, qui dedit illum*: and our soule or spyrir shall returne to God that gaue it vnto vs. And this may suffice for a tast of that which the Metaphisicke or Supernaturall Phylosopher can say, for prooffe that there is a God.

*Eccle. 12.*

*The Morrell Phylosopher.*

**T**Here remaineth yet a third part of humaine wisedome or phylosophy, called Morrell, whose reasons and arguments for prooffe of this verity, I haue of purpose referred to the last place, for that they be more plaine and easie then the former, and more sensible to the capacity of euery simple and vnlearned Reader.

For first of all, hee obserueth in the very natural inclination of man, (be his manners otherwise neuer so euill) that there is a certain propension and disposition to confesse some GOD or Deity; as by example he prooueth in all Nations, were they neuer so fierce or Barbarous, yet alwayes confessed they some God by nature,

The first argument of Morrell philosophy.



*That there is a God.*

\* Tertullian  
handleth  
this poynt  
exceedinglie  
in Apolog.

*Seneca, lib. 1,  
de ira Suet.  
in Calig.*

The saying  
of Zeno,  
touching  
the death of  
Atheists.

nature, though no man did teach or  
instruct them therein. The same is cō-  
firmed by the cōmon vse of all Hea-  
thens, in \* lifting vp theyr eyes and  
hands to heaven, in any suddaine di-  
stresse that commeth vppon them.  
Which importeth that nature herself  
hath ingrafted this feeling, that there  
is a God. Yea, further he alledgeth,  
that by experience of all ages, it hath  
ben proued, That Atheists theselues,  
that is, such men, as in their health &  
prosperity, for more liberty of sin-  
full life, would strue against the be-  
ing of any God; when they came to  
die, or fall into any great misery, they  
of all other men, would shew them-  
selues most fearefull of this God, as  
Seneca declareth, and as Suetonius  
sheweth in the example of Caligula.  
Which is a token, that theyr con-  
science inforced them to beleue a  
God-head.

Nay, Zeno the Phylosopher was  
wont to say, that it seemed to him a  
substantiall prooffe of this verity, to  
heare an Atheist at his dying day,  
preach God frō a payre of gallows,  
or rather such place of misery, (when  
he asked God & nature forgiuenes)  
than to heare all the Phylosophers in  
the

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the worlde dispute the poynts; for that as this instant of death and misery, it is lyke, that such good fellows doe speake in earnest and sobriety of spyrīt, who before in theyr wantonnes, impugned God, eyther of vanity, ambition, sensuality, or dissimulation.

Now then, when the Morrall Philosopher hath prooued by this natural inclination of man, that there is a God, which hath imprinted in vs such a feeling of himselfe, as no conscience can deny him, when it cometh to speak sincerely: the steppeth he a degree further, and proueth that thys God which is acknowledged, can be but one; for that if hee be a God, he must be infinite, and if he be infinite, he can haue no companion, for that two infinite thinges cannot stand together, without impeachment the one of the others infinity.

He prooueth the same by the custome of the most Gentiles, who (as Lactantius well noted in his tyme) whē they swore, or cursed, or praied, or wished any thing hartly, (especially in affliction, that lighteneth the vnderstanding,) theyr fashion was to say God, and not the Gods. And

The reason  
why there  
can be but  
one God.

*Lact. lib. 2.  
diu. inst. 1.  
cap. 2.*

*Deus et non  
Dij.*

for

*That there is a God.*

for the learned sort of them, how-  
soever they dissembled, and applyed  
themselves outwardly to the error of  
the common people, yet in earnest  
they neuer spake of more thē of one  
God, as Plato signifieth of himselfe  
to Dionisius King of Sicily, in a cer-  
taine Letter, wherein he gaue him a  
signe when he spake in earnest, and  
when in iest. *Hinc discis tu, scribā ego  
serio, nec ne: cū serin, ordior Epistolam  
ab vno Deo, cum secus, a pluribus.* By  
this signe shall yee know whether I  
write in earnest or not: For when I  
write in earnest, I begin my Letter  
with one God, and when I write not  
in earnest, I doe begin my Letter in  
the name of many Gods.

*Plato Epist.  
13, ad Dyo-  
nisi.*

*Cyrillus lib.  
2, con. Iul.*

*Plotin, En-  
neas, 1, lib. 8,  
1, 2. et Eu. 6.  
lib. 4, capit.  
12, 3, 4.*

Julian the Apostata, in his three  
most scornfull Books that he wrote  
against vs Christians, (whom con-  
temptuously he called Galileans) en-  
deuouring by all his meanes to ad-  
uance and set foorth the honour of  
Paganisme, alledgeth this Plato for  
chiefe pyller and father thereof, and  
dareth preferre him with our Mo-  
ses: and yet you see what hee testi-  
fieth of himselfe. And that this was  
his perpetuall opinion, three of his  
most worthy Schollers, I mean three



*That there is a God.*

of the most learned that euer professed the Platonick sect, Plotinus, Porphyrius, and Proclus, all Heathens themselves, do testifie & proue in diuers parts of theyr workes, assuring, that both they and their master Plato, neuer beleeued indeede but only one God. And as for Socrates, that was Platos Maister, and pronounced by the Oracle of Apollo, to bee the wisest man in all Greece, the world knoweth that hee was put to death for iesting at the multitude of Gods among the Gentiles.

Aristotle that ensued after Plato, began the sect of Peripateticks, & was a man so much giuen to the search of Nature, as in many things he forgot the Author of Nature, or at least wise, he treated little & very doubtfully therof, yet in this old age, when hee came to write the booke of the world to K. Alexander (which booke S. Iustine the Martir esteemed greatly, and called it the Epitome of all Aristotles true philosophy) he resolued the matter more cleerely, saying thus of God, *Hee is the Father of Gods & men, he is the maker & conseruer of all things that be in the world.*

And he addeth further in the same place,

*Porph. lib. 2, de abst. et lib de occa cap.*

*21, Procl. in theolo. Platon. et lib de animat et*

*Dem. 1, 31. 42, 53.*

*Socrates.*

*Apuleius A- legus, et La- erti in Vita Socratis.*

*Aristotle & the Peripateticks.*

*Iustin in Apolo.*

*Arist. lib. de mundo.*

*That there is a God.*

*Theop in me-  
taph. Alex.  
Aphrod. lib.  
de providen.*

place, that the multitude of many Gods was inuented to expresse the power of this one God, by the multitude of his ministers; so that hee maketh all Gods to be seruants besides onely one. Which sentence of their maister, Theophrastus and Aphrodiseus, two principall Peripateticks, doe confirme at large.

*Zeno & the  
Stoicks.*

*Plut. de ora-  
cul. defect.  
de tranc, de  
quest. Plat.  
Seneca de  
Vita beat. de  
provid. in  
Epist.  
Epist. apud  
Arianum,*

Zeno the chiefe and Father of the Stoicks was wont to say (as Aristotle reporteth) that, *eyther one God, or no God.* Which opinion is auerred euery where, by Plutarch and Seneca, two most excellent Writers, & great admirers of the Stoick seuerity. And before them, by Epictetus, a man of singuler account in that Sect, whose words were esteemed Oracles. *Discendum ante omnia, vnum esse Deum, omnia regere, omnibus providere.* Before all things (sayth he) we must affirme that there is one God, and that this God gouerneth all, and hath providence ouer all.

*The Aca-  
demicks.*

As for the Academiks, who made the fourth deuision or sect of Philosophers; it is sufficient which I haue mentioned before, that Socrates their founder, was caused to dye for his opinion in this matter; albeit it seeme

*That there is a God.*

seeme, that such as insued in that sect,  
whose profession was to dispute and  
doubt of euery thing, \* came at  
length, by theyr much iangling and  
disputing, to belecue and hold no-  
thing. Wherof Cicero himselfe may  
be an example, who in his Bookes  
*De natura Deorum*, foloweth so farre  
the Academicall vaine of doubtfull  
disputing to and fro, about the na-  
ture of Gods, as hee may seeme (and  
so did he to diuers Christians of the  
Primitiue Church) to be very irreso-  
lute whether there were any God or  
no. Albeit in the end he make shew  
to conclude very plainly & peremp-  
torily with the Stoicks.

\* So in this  
time of va-  
riety of  
Sects.

*Arnob. con-  
gentes.*

All the foure sects of Philosophers  
then, who in theyr times bare the  
credite of learning & wisdom, made  
profession of one God, when they  
came to speake as they thought. But  
if we ascend vp hier, to the daies be-  
fore these sects began, that is, to Py-  
thagoras, \* & Archytas Tarentinus,  
and before them againe, to Mercuri-  
us, Trismegistus, that was the first pa-  
rent of Philosophy to the Egyp-  
tians; we shall finde them so resolute  
and plaine in this poynt, as no chri-  
stian can be more. Wherfore he that

All old phi-  
losophers  
acknow-  
ledged one  
God.

\* *Vide apud  
Plutarch de  
placitis phy-  
loso. Trism.  
in Pamand.  
et in Asclep.*

desi.



*That there is a God.*

desireth to see innumerable examples, as well of these mens sayings, as of other learned Heathens of all ages; let him reade but S. Cyrils first Booke against Iulian the Apostata; or Lactantius his first and seconde Bookes against the Gentiles, and he shall remaine satisfied.

The recollection of the first argument in Morall philosophy.

This then is the Morall Philosophers first argument, the inclination of al people to beleue a God-head: the instinct of nature to confesse it, the force of mans conscience to feare it, the custome of all Nations to adore it. And finally, the consent and agreement of all learned and wise men, in applying this God-head not to mauny, but to one only, that made this world, and gouerneth the same.

*Trismeg. in Paman. cap. 2, 3, 4, 5, 6, &c. In Asclep. 1, 2, 6, &c.*

*Non hominibus, non demonibus, non Dijs ipses, quos non natura ratione, sed honoris causa Deos nominamus.* We attribute not the appellation of true God (saith Trismegistus) either vnto men, or vnto deuils, or vnto the multitude of other Gods themselves, for that we call them Gods, not in respect of theyr natures, but for honours sake. That is, we call them Gods to honour them for theyr famous acts, and not for that we thinke

*That there is a God.*

them in nature true Gods. Which Cicero confirmeth in these wordes ; The life of man, and common custome hath now receiued, to lift vp to heauen by fame & good will, such men as for their benefits are counted excellent. And herebence it commeth, that Hercules, Castor, Pullux, Aesculapius, & Liber, are now become Gods, and heauen almost is filled with mankind.

The second argument of Morrall Philosophie, is, *De ultimo fine ; et summo hominis bono*, that is, concerning the last ende of man, and of his highest or supream felicity, whereby the being of God is also confirmed. And albeit I haue sayd somewhat of mans end before ; yet that which in this place I am to adde, is more proper and peculiar to Morrall Philosophie. For as other Sciences may, & doe consider the finall ends, of other creatures, which are diuers, and yet all concur for the seruice of man, so this Science of Morrall Philosophie, doth properly consider the finall end of man himselfe, calling it, *summum bonum*, his greatest and highest happiness, where-vnto he was created, and vwhere-vnto hee tendeth in this life, and wherein hee resteth & reposes.

Cicero hy opinion of the multitude of Paine Gods how they were made.

The second argument in Morrall philosophy.

*That there is a God.*

seth, without further motion or appetite, when he hath obtained it.

For better vnderstanding wherof, it is to be considered, that euery thing in this worlde, hath some particuler end, together with an appetite & desire ingrafted by nature to that end, which desire ceaseth when the end is obtained. As for example, a Stone hath a naturall appetite to go downward into the Centre or middle of the earth, and so resteth in no place (except by violence it be straid) vntill it come thether. On the contrary, fire reposeseth no where, (except it be restrained) vntill it mount about the ayre to his peculier and naturall place of abode, where, of it selfe it resteth. And so in other things that are without sence, there is a certaine appetite and desire to theyr end, which end being once obtained, that desire and appetite of it selfe reposeseth.

*The felicity  
of beasts.*

In beasts likewise we behold, that they haue a desire to fill their bellies, and to satisfie their other senses, which beeing satisfied, they remain contented, and desire nothing els, vntill the same appetite of sence waite his obiekt againe. Whereby we perceiue, that sensuality of contentation



*That there is a God.*

of the senses, is the finall end desired of beasts, & theyr very *summum bonum*, or supream felicity.

But in man, albeit for maintenance of the body, there bee this appetite also to satisfie his senses according to the lower proportion of his mind, that is called *sensative*, yet according to the higher part of his mind, whose name is *Reason*, or the reasonable part, (which is the onely part indeed that is peculier to man, and distinguisheth hym from vnreasonable beastes) he hath an appetite of some more high and excellent object, the is the contentation of these senses: for that by experience wee see and feelee, that oftentimes when the senses be all satisfied, yet is the mind not quiet, which argueth, that sensualitie, or sensuall delectation, is not our *summum bonum*, wherein our minde must rest, and enioy her felicitie.

Heerevpon haue Phylosophers & wise men fallen to dispute in all ages, what should be the finall felicity and *summum bonum* of mankinde? And Cicero sayth, that thys point is, *Cardo totius philosophiae*, the very booke or hinge wheron all philosophy hangeth. For y this beeing once

*Cic. lib. de fin.  
bonorum &  
malorum.*

*That there is a God.*

The contē-  
tion of Phi-  
losophers a-  
bout the fe-  
licity of mā.

*Aug. lib, 19.  
de ciuit. ca. 1*

The sentēce  
of Plato in  
Phædon.

founde out, cleere it is, that all other things and actions are to be referred to the obtayning of this end & hap- pines. And therfore about this poynt there hath been meruailous conten- tion and fight among Philosophers, the Stoicks refuting the Epicures, & Peripatetiques refuting againe the Stoicks; and the Platonickes, (who went neereſt the truth) impugning and refuting both the one & the o- ther; and this diſſention went ſo far forth, the one part aſſigning one thing, and the other another, to bee this felicitie or *ſummum bonum*, that Marcus Varro, a moſt learned Ro- maine, gathered two hundred, four- ſcore, and eight different opinions (as S. Auguſtine noterh) about thys matter.

And finally, when all was ſayd, and examined, Plato found, that nothing which might be named or imagined in this lyfe, could bee the felicitie or *ſummum bonum* of man, for that it woulde not ſaſſifie the deſire of our mind. And therfore he pronounceth this generall ſentende: *It is impoſſible that men ſhould finde theyr felicitie or ſummum bonum, in this lyfe, ſeek what way they will, but in the next*

lyfe

*That there is a God.*

*life, without al doubt it must be found.*

The reason of which sentence & determination was, for that Plato vvas able to refute any thing, that the other Phylosophers dyd or could name, to bee our felicitie and finall end in thys life, were it riches, honors, pleasures, morral vertues, or other like which each sect did asigne.

As for example, he proued that riches could not bee our *summum bonum*, or happines, for that they are thing in this vncertaine, vndurable, vaine, variable, and things that bring with them our felicitie. more danger oftentimes & trouble of minde then pouerty dooth. Honours hee refelled, for that besides theyr vanitie, they depende of the mouth & mindes of other men, who are changeable and inconstant. Pleasures of the body, and voluptuousnes, for that they are common to vs with Beastes, and alwayes haue annexed their sting, and discontentation, when they are past. Morral vertues, for that they consist in a certain perpetuall fight & war with our own passions, which neuer giue vs rest or repose in this life. Finally, whether soeuer we turn our selues, or what so euer vvec lay our hands vpon in this

D 3                      life,



*That there is a God.*

life, to make our felicity or *summum bonum*, it faileth vs (saith Plato) neither giueth it any durable contentation to our mind, wherefore this felicitie is to be sought and obtayned in the lyfe to come.

Thus farre arriueth Morall philosophy by reason, to prooue, that mans felicity or finall end, cannot be in any thing of this life or world. It proueth also by the same reason, (as in part it hath been touched before) that this felicity of our minde in the life to come, must be a spirituall and immateriall obiekt, for that our mind and soule is a spirit; it must bee immortal, for that our soule is immortal. But what? goeth yet humaine philosophy any further? or can Plato assigne the particuler point wherein it standeth? Heare his words, and confesse that not without reason he was called Diuine. In this it consisteth (saith he) *Vt coniungamur Deo, qui omnis beatitudinis fastigium, meta, finis*. That we be ioyned to God, who is the top, the butt, and the end of all blessednes. And can any Christian (think you) say more the this? Yet harken vwhat a scholler of hys sayth, for explication of his maisters

How farre  
Morall phy-  
losophy rea-  
cheth, in de-  
termining  
mans felicity

*Plato in  
Phaedon.*

*That there is a God.*

Sentence; *Supremus hominis finis, supremum bonū, id est Deus.* The finall end of man whereto he tendeth, is a supream or soueraigne good thing, and this is God himselfe. By vvhich wordes wee see, that these Heathens by the ende of man coulde find out God, which was the seconde argument propounded in Morrell Phylosophy.

*Ploti. Enu,  
I. li. 4. ca. 1.*

A third argument vseth the Morrell Phylosopher for prooffe of God, (which shall be the last I will alledge in this place) deduced from consideration of good and euill, vice & vertue, and especially of the rewarde, which by nature, reason, and equitie, is due to the one: as also, of the punishment belonging to the other.

The thyrd argument in Morrell philosophy touching rewarde & punishment.

For (saith he) as in all other things, creatures, and actions of this worlde, that passe from the Creator, wee see proportion, order, iustice, wisdom, and prouidence obserued; so, much more must we assure our selues, that the same is obserued in the same Creators actions and proceeding towards man, that is the cheefe and principall of all other his creatures.

Now then we see and behold, that all other creatures are directed to  
D 4      theyr

*That there is a God.*

theyr ends by nature, and do receiue comfort and contentation so long as they holde that course: and losse, disease, and griefe, as soone as they breake and swarue from the same, Onely man, hath reason giuen him whereby to knowe and iudge of his end; and the holy Scriptures, where he may eyther direct hys way to the same by vertue, or run astray by following of wickednes. Whereuppon it ensueth, that in all equitie and iustice, there must remaine reward for such as doe well, & follow the right path assigned them to theyr end and felicity, vvhich is by good life; and punishment for the other that abandon the same, for pleasure and sensualitytie.

But we see in this world, saith the Philosopher, that most wicked men doe receiue least punishment; and many there bee, (as Princes & high Potentates), whose liues & actions, be they neuer so vicious, yet are they aboue the correction of mortal me: & many poore men on the contrarie part, who for their vertue, patience, and honesty, receiue nothing in this lyfe, but enuie, malice, contempt, reproch, despite, & oppression.



*That there is a God.*

tion. \* Wherefore (saith hee) eyther wanteth there prouidence & equitie in the gouernment & disposition of these affayres, which wee see not to want in things of lesser moment: or els must there be a place of punishment & reward in the life to come, vpon the soules of such as part from hence, & a iust & a powerfull Iudge to make recompence of these inequalities and iniustices permitted in thys worlde. Which Iudge can bee none but the Creator himselfe.

\* See of this matter So- crates in A- polog.

Plato in Cra- til. et in Gor- gia. et in Phaed. et in l. 10. de gibus.

Plutarch de Seranuminis vindicta and others.

And so hetherto haue I declared how euery particuler science among the Gentiles, had particuler meanes and wayes to demonstrate God by contemplation of his creatures, and by force of reason, which no man could deny.

Now remaineth it to shewe, howe the Iewe or faythfull Israelite before Christes appearance in the flesh, was able to confirme thys veritie to a Genthen, which shall bee the subiect of the Section following.

**Is,**

**How.**

*That there is a God.*

*Howe the Iewes were able to  
prooue God.*

Section. 3.

The people  
of Israell  
Gods par-  
tage.

**T**HE people of Israell, that for many yeres & ages, were the peculiar people and partage of God, as they dwelt inuironed with Gentiles of each side, that impugned their religion & worship of one God, and had many weak-lings among themselves, that were often tempted to doubt of the same Religion, by the example of so many Nations, and Countreyes about them, that made profession of a contrary Religion, so had the Diuines and learned men of this people, diuers forcible proofes & most reasonable arguments peculiar to themselves, (besides the gift of fayth, or any other demonstration that hetherto hath beene alleadged to confirm their bretheren in the beleue of one God, & to conuince Atheists or infidels in the world.

Diuers things  
wherby  
the Iewes  
knew God.

And albeit these proofes which they vsed were many, as the creation of the world by one God, the descending of the Hebrue Religion from

*That there is a God.*

the beginning; the conuerſation of  
God with Abraham; of whom the  
Iewes deſcended; the myraculous  
deliuering of that nation from Egypt;  
the Law receiued from Gods owne  
mouth by Moſes; the ſtrange ente-  
rance of the Iewes into the Land of  
Promiſe; the extinguishing of the  
Gentiles, vvhich before inhabited  
there; the erection of the Iewiſh  
Monarchie and protection thereof  
againſt all Nations; the miraculous  
deedes and ſayings of Prophets; &  
a thouſand reaſons beſide, vvhich  
confirm moſt evidently, that the  
Iewes God, was the onely tru God,  
yet for that all theſe things and ſay-  
ings with an Infidell, had no more  
credite, then the writings or Scrip-  
tures vvherein they were recorded,  
whereby it came to paſſe, y all which  
a Iew could ſay for prooſe of God,  
more then a Gentile, depended only  
upon the authority of his Scriptures;  
and for this cauſe hee referred all his  
prooſes & arguments to make eui-  
dent the truth and certainty of theſe  
ſcriptures; which thing once perfor-  
med, the being of one God cannot  
be called into controuerſie; for that  
theſe Scriptures are nothing els, but



*That there is a God.*

a narration of the acts & gests of that only God, which the Iewes professe.

**Comfortable to heare the certainty of Scriptures declared.** Iew was able to say for profe of his Scriptures, and consequently, for demonstration of God, & of his iudgements declared therein. Which discourse, as it was profitable in olde time, for stay and confirmation of all such, as were or might bee tempted with infidelity; so can it not be but very comfortable to vs Christians of these dayes, to behold the certainty of these Scriptures layd open before vs, vppon which the foundation of our whole sayth dependeth.

*The first profe of Scriptures.*

**F**irst therefore, the Iew for profe of his Scriptures, alledgeth the great & wonderfull antiquity thereof. For as God (saith he) was before Idols, and truth before falshood, was the Scripture, (which is the story of the true God) long before the writings of Pagans or Infidels. Na  
\* further he sheweth, that the most part of thinges recounted in the Bible, were done before most of the

**Antiquity.**

\* Iosephus, lib. 10. con. Appion, handleth this at large.

*That there is a God.*

Panym Gods were extant, and that the very last Writers of the Hebrue Cannon, which are Esdras, Aggeus, Zacharias, and Malachie, (\* almost \* Eusebius fixe hundred yeres before the coming of Christ, when the second Monachy of Persians began) were before most of the Heathen auncient Historiographers; to wit, before Hellanicus, Herodotus, Pheretides, Thucydides, and Xenophon. And albeit the Gentiles had some Poets before, as Orpheus, Homer, Hesiodus, and Lycurgus the Law-maker, that liued a good while after: yet the eldest of these, arrived no higher than the daies of K. Salomon, which was fixe hundred yeres after Moses, the first Writer of the Bible. After whose time, the most part of Heathen Gods were long ynborne, as Ceres, Vulcan, Mercury, Apollo, Aesculapius, Castor, Pollux, & Hercules, as the Gentiles themselves in their Genealogies doe confesse. And as for Abraham, that liued fixe hundred yeres before Moses, he was not onely elder than these Gods, which I haue named, but also than Iupiter, Neptune, Pluto, and such other, who for dignities sake and antiquity, are called

*Eupheromus  
Messen. in  
Genealo.  
Deorum.*

*That there is a God.*

*Cic. de natu-  
ra Deorum.*

called by the Gentiles, *Dij maiorum  
Gentium*, the Gods of great Nations.  
And yet before Abraham, doe the  
Scriptures containe the story of two  
thousand yeeres or thereabouts.

So that by this it is euident, that the  
wryting of Heathens, and the multi-  
tude of theyr Gods, are but late Fa-  
bles in respect of the olde and vene-  
rable antiquity of Hebrue Scrip-  
tures, and consequently the authori-  
ty of these Scriptures, must in reason  
be greater than all other writings in  
the world besides, seeing they were  
extant before all others, in those first  
times of simplicity and sincerity, and  
were in part translated into dyuers  
languages, before the Monarchy of  
the Persians, that is, before any story  
of the Gentiles was written, as Eu-  
sebius out of many Heathen Au-  
thors declarcth.

*Euseb. lib. 9.  
de prep.*

*Euang. cap.*

*2, 3, 4.*

*The second prooffe of Scrip-  
tures.*

*Their man-  
ner of wry-  
ting & con-  
feruing.*

**N**Ext to the reason of antiquity, is  
the alledged the manner of wryting  
authorising, and conferuing these  
Scriptures, which is such, as greatly  
confirmeth the certainty of things

con-



*That there is a God.*

contained therein. For first, whatsoever is sette downe in these writings, was eyther taken immediatly from the mouth of God, as were the prophecies and bookes of the Law; or else collected from time to tyme by generall consent, according as matters and miracles fell out, as were the Bookes of Iudges, the Bookes of Kings and Chronicles, and some other that contayne records and Histories of times. Which books were not gathered by some one pryuate man, vpon heare say, or his owne imagination, long after things done, as Heathen histories, and other prophane records and monuments are; but, they were wrytten by generall agreement, in the selfe same dayes, when things were in sight & knowledge of all men, and so could not be fained.

Secondly, when books were wrytten, they were not admitted into the common authority of Scriptures, that is, of Gods word or diuine writings, but vpon great deliberation, & most euident prooffe of their undoubted verity. For either the whole Congregation or Synagogue, who had the approving heereof, (and among

How Scriptures were authorised.

*That there is a God.*

mong whom commonly were diuers Prophets) did knowe most certainly the things and miracles to be true (as did also the whole people,) that were recorded in these Writings concerning histories, or els they saw the same confirmed from God, by signs & wonders, as in the books of the Prophets, and of theyr Lawgiuer Moses it fell out.

**The care of such, & the reuerence of Iewes ther-  
conseruati-  
on.**

Thirdly, when any thing was written and admitted for Scripture, the care of conseruation therof was vnto so great, as may easily assure vs, that no corruptiō or alteration could happen vnto it. For first the thing was coppied out into twelue Authentical copies, for all the twelue tribes; and then again in euery Tribe there were so many coppies made, as were particuler Synagogues within that Trybe. All was done by speciall Notaries, Scribes, Ouer-seers, and witnesses. The coppies after dilligent reuiew taken, were layde vp by the whole congregation, in the treasure house of the Temple, vnder dyuers locks & keys, not to be touched, but by men appoynted, not to be vsed, but with singuler reuerence. To ad-

dimi-

*That there is a God.*

diminish, corrupt, or alter, was present death by the lawes of the Nation. And then howe was it possible (saith the Jew) that among these writings, eyther falshood should creepe in, or truth once receaued, could afterward be corrupted?

It is not possible (sayth he) in reason, and therefore obserueth he another thing in this case, which in truth is of very great consideration, to wit, that no other Nation vnder heauen, did euer so much esteeme theyr own writings, that they would offer to dye for the same, as the Iews were ready to do, for euery sentence & syllable of their Scriptures. Wherefore also it did proccede, that in all their miseries & afflictions (wherein they were a spectacle to all the world) in all their flights & banishments, to Egypt, Babylon, Persia, Media, and other corners of the earth, in all their voyles, assaults, and deuastations at home: they euer yet had special care to conferue these writings, more than their owne lyues, and so haue kept the same without mayme or corruption, more ages together, than Nations in the world haue done by other Monuments.

The estimation that the Iewes had of their Scriptures.

*The*



*That there is a God.*

*The third prooffe of Scriptures.*

The sincer-  
ity of the  
Writers:

**T**HE thirde perswasion which is  
vied by the Jew for the verity of  
these Scriptures, is, the consideration  
of the particuler men that wrote  
them: who were such, as in no rea-  
son can bee suspected of deceit or  
falshood. For as I haue sayde, the  
stories of the Byble, were wrytten  
from time to time by publique au-  
thority, and by the testimony of a  
men that saw and knew the things  
that are rehearsed. The Bookes  
the prophecies were indited by the  
Prophets themselves, who we  
plaine, simple, and sincere men, au-  
thorised from God by continual  
miracles, and yet so scrupulous and  
modest of theyr owne speeches,  
they durst say nothing, but onely  
*The Lord saith this, the Lord of Hosts  
commandeth that, &c.*

And when they preached and re-  
ad their wrytings in the hearing of  
the people, they protested, that it was  
not mans word, but Gods, and  
for such they left it in the public  
Treasury of theyr Nation, vntill  
tract of tyme, the event and ful-  
fillment

*That there is a God.*

ling of their prophecies shold proue them true, (as alwayes it did) and their own both liues and deaths declare, that they meant no falshood; subiect to the corruption, pride, vanity, or ambition of this lyfe (as other prophane and Heathen Wryters were) and theyr deathes for the most part offered vp in holy martyrdom, for defence of that truth which they had preached and written: as appeareth in \* Esay, that was sawed in peeces by king Manasses; in Ieremie, that was stoned to death by the common people; in Ezechiell, that was slayne by the Captayne of the Jewes at Babylon; in Amos, whose raiues were beaten out, by Amasias the wicked and Idolatrous priest in Bethel; in Micheas whose neck was broken by Ioram, sonne to king Ahab; in Zacharias, that was slayne at the Alter, and the like.

The lyues and deaths of the Prophets.

\* See Epi-  
phan de vitis  
Prophetarum  
lib. 1. c. 11.  
lib. 2. c. 11.  
lib. 3. c. 11.  
lib. 4. c. 11.  
lib. 5. c. 11.  
lib. 6. c. 11.  
lib. 7. c. 11.  
lib. 8. c. 11.  
lib. 9. c. 11.  
lib. 10. c. 11.

And this for the Prophets of the latter tymes among the Jewes. But now, if we consider the first Prophet of all that wrote among the people, meane Moses, that was not only a prophet, but also an historiographer, Law-gyuer, a Captaine, & a Priest, the first that euer reduced that people

A peculiar consideration of Moses, first writer in the Bible.

*That there is a God.*

ple to a Common-wealth, and the first that put theyr acts and gesses in wryting, or rather the acts and gesses of the almighty God towards them thys man (I say) if we consider him onely, I meane the circumstance of his person) the Iewe thought this a sufficient motiue to make any man of reason beleue what soeuer he hath left written in the Bible without further confirmation.

*Euseb. lib. 9, et 10, de pre. Euan. Ioseph lib. 1, de constant. Appio. et li. 2, anti.* And first for his antiquity, I haue spoken before, and the Heathen doe confesse: and for myracles doone by him, the greatest enemies that euer he had in the world; that is, Appion in his fourth Booke against the Iewes, and Porphyrie in his fourth Booke against Christians doe acknowledge them; and Porphyrie adioyneth more for proofe hereof, that he found the same confirmed by the story of one Saron, a Gentile, who liued (as hee affirmeth) at the same time with Moses. But what? all those myracles (say they) were doone by Art-magick, and not by the power of God as Moses boasted.

*Exo. 3, 4, 8.* But then asketh them the Iewe where Moses a sheepeheard, could



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Learn so much Magicke, or why  
could not the Magicians of Pharaoh,  
whose study was in that profession  
from their infancie, cyther doe the  
wyke, or at least-wise deliuer them-  
selues from the plagues of Egypt? The mira-  
culous  
why did they cry out, *The finger of* works of  
*God is heere?* Where did you euer Moses.  
heare of such works doone by Ma-  
gick, as Moses did, when he deuided *Exod. 14,*  
the Red-sea? when hee called into  
his Campe so many quales, vppon *Exod. 16.*  
the suddaine, as sufficed to feede sixe  
hundred thousand men, besides wo-  
men and Children? When he made  
Rocke to yeeld forth a Fountaine? *Numb. 11.*  
when he caused a dewe to fall from  
heauen, that nourished his whole  
Campe for forty yeeres together? *Iosua, 5.*  
When hee caused the ground to o-  
pen, and swallow downe alive, three *Psalme, 77.*  
of the richest Noble men of all hys  
Army, together with their Taberna-  
cles, and all other bags & baggage? *Numb. 16.*  
When he caused a fire to come from  
heauen, and consume fifty Gentle-  
men of the former Rebels and Ad-  
versaries, without hurting any one  
that stood about them? *Ioseph. lib. 4.*  
These things did Moses, and ma-  
ny other in the sight of all his Army,  
that

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*Numb. 16.*

*Deut. 11.*

*Psal. 125.*

that is, in the sight of many hundred thousand people, among which there were diuers his emulators & sworn enemies, as by the story and Scripture it selfe appeareth, Core, Dathan, & Abiron, with theyr faction, sought in all thinges to disgrace him, and to diminish his credite: and therefore if any one poynt of the miracles had been reproveable, Moses would neuer haue durst to put the same in writing, nor would the people haue stood with him, and much lesse haue receiued his writings for diuine, and for Gods own words, (being solicited against him by so potent means) had they not known all things to be most true therein contained, and haue seene his strange myracles, and familiarity with God.

*The plaine  
and sincere  
proceeding  
of Moses.*

But he delt plainely and simply in this behalfe: he wrote the things of hys own dooings, which euery man present did know to be true: and Gods speeches, & communication to himselfe, he wrote so much as he was commaunded; whereof both God and his conscience dyd beare him witnesse. He caused the whole to be read vnto the people; and layd it vp in the sacred Arke and Tabernacle.

*That there is a God.*

de, as Gods own writing and coue-  
nant with that Nation. He caused all  
the whole Army to sweare and vow  
the obseruance thereof. And then *Numb. 20,*  
drawing towards his death, he made *and 17,*  
a most excellent Exhortation vnto *Deut. 31.*  
them, perswading them sincerely to  
the seruice of theyr God; & confes-  
sing his owne infirmities, and howe  
for his offences he was to die before  
their entrance into the Land of pro-  
mise. He concealed not the offence  
of his brother Aaron, of his Grand-  
father Leui, of his Sister Mary, and  
other of his kindred, (as worldly  
Princes for their honors are wont to  
doe) neyther dyd hee goe about to  
bring in gouernment after hys de-  
cease, any one of his owne sonnes, *Numb, 27,*  
(which is greatly to bee obserued) *Deut. 3.*  
Notwithstanding he left behind him  
goodly gentlemen fit for the roome,  
& himselfe of power to place them,  
if he had endeouored; but hee left  
the gouernment to a stranger named  
Iosua, as G O D had commaunded  
him.  
All which things (saith the Iew) do  
prooue sufficiently, that Moses was  
no man of ambition, or of worldly  
pyrit, but a true seruant of God, and  
con-



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consequently, that hee wrought not  
by Magicke or falshood, but by the  
only power of his Lord and master,  
and that his writings are true, and of  
the same authority, that in his lyfe  
and death hee affirmed them to be,  
that is, the vndoubted Word of Al-  
mighty God.

*The fourth prooffe of Scrip-  
tures.*

**Consent.**

**T**Hys he confirmeth yet farther by  
a fourth reason, which is the con-  
sent & approbation of al latter Wri-  
ters of the Byble, that ensued after  
Moses. For as among prophane wri-  
ters of worldly spirit, it is a common  
fashion for him that followeth to re-  
prehend the former, and to hunt af-  
ter praise by his auncetors disgrace,  
so in these Writers of the Bible, it is  
a most certaine argument, that  
they were guided by one spirit frō God,  
that in continuance of so many  
ages and thousand yecres, no one  
euer impugned the other, but alwaies  
the latter supporting and approving  
the former for true, doth build there-  
vpon, as vpon a sure foundation.  
The vvyryngs of Iosua doe confirme

*That there is a God.*

and approue the writings of Moses; and the records of the Iudges do reuerence and allow the booke of Iosua. The story of the Kings & chronicles, do refer it selfe to the story of Iudges. One Prophet confirmeth another. And finally, Christ approueth all by the knowne deuision of the Lawe, Psalmes, and Prophets, which is a demonstration, that all theyr spirits agreed in one.

And thus hetherto hath been declared the foure considerations, that are externall or without the Bible, to wit; the antiquitie and continuance of the Scriptures; the maner of their writing & preserving from corruption; the sincerity, vertue, and simplicitie of theyr Writers; together with their agreement & coherence in one spirit. But now further, (sayth the learned Iew) if you wil but open the Booke it selfe, and looke into the Text, and that which therein is contained: you shall see Gods owne hand, Gods owne characters, Gods owne signe and seale, and subscription to the paper, you shall see Gods omnipotencie, Gods Spyrīt, Gods prouidence, no lesse in these Letters of his Booke, then you behelde the

Foure considerations  
externall.

Considerations  
internall.

E.

same

*That there is a God.*

Came before, in the tables of his creatures. Nay, much more (sayth he) for these letters were deuised for declaration of those Tables, to the end that such as for theyr blindnes could not see him in his creatures, might learn at least to read him in his scriptures.

*The fift prooffe of Scriptures.*

Their argument, and ende.

Consider then first (sayth he) the subject or Argument vvhich the Scriptures do handle, together with their scope and end whereunto they doe leuell. You shall finde, that the first is nothing els, but the acts and gesses of one eternall God, as before hath been mentioned; & the second nothing els, but the onely glory and exaltation of the same great God together with the saluation of mankind vpon earth. And shal you finde any wrytings in the world besides that haue so worthy an argument, or so high an end? Read al the volumes and monuments of the Pagans, turne ouer all their Authors, of what kind name, or profession so euer; and see what mention they make of the



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two things; I meane, of the honour  
of God, and the saluation of man?  
Read their Philosophers, & see whe-  
ther euer they name or pretend these  
things. Reade theyr Historiogra-  
phers, and mark how many battailes  
& victories they attribut vnto God?  
They vwill describe to you often the  
particular commendation of theyr  
Captaine, they will defraude no one  
Souldiour of his prayse in the victo-  
rie, they will attribute much to the  
wisedome of their Generall, much to  
his courage, much to his watchful-  
nes, much to his fortune. They will  
attribute to the place, to the winde,  
to the weather, to the shining of the  
Sun, to the rayfing of the dust in the  
enemies eyes, to the flying of some  
little bird in the ayre, and to a thou-  
sand such pettie observations be-  
sides; but to God nothing. Where-  
as contrariwise in the Scriptures, it is  
in euery battaile recorded, God deli-  
uered them into theyr enemies hands:  
God ouerthrew them: God gaue the  
victory.

Againe, consider the Lawes & law  
makers among the Gentiles, as Ly-  
curgus Solon, Draco, Numa and the  
like, and see vvwhether you find any

Philoso-  
phers.  
Historio-  
graphers.

Heathen  
Law-ma-  
kers.

*That there is a God.*

*Deut, 6,*

one such Law, or tending to such an end, as this of the Iewes; *Thou shalt loue the Lord thy God with all thine hart, and with all thy soule, and shalt loue thy neighbour as thy selfe.*

*Psalme, 17*

The vehement loue of David.

*Psalme, 72.*

Consider in all the Sooth-sayers and diuines among the Gentiles, whether they vsed to say in their predictions, as the Prophets of Israell dyd, *Dominus dixit*, the Lorde hath spoken it; or els, *Ego dico*, I do speake it. Compare their versifiers and Poets with those of the Scripture, and see, whether they haue laboured in the prayse of men, or of God. And whereas Heathen Poets haue filled vp theyr Bookes (as also the most part of ours at this day,) with matter of carnall loue; marke where any of them euer brake foorth into such pangs of spirituall chaste loue, as holye Dauid did, when he sayd; I will loue thee my God, my strength, my firmament, my refuge, my deliuerer, my helper, my protector, and the home of my saluation. And againe in another verse. What haue I desired vpo earth besides thee? my flesh and hart haue faynted for thee, thou God of my hart, thou God art my part and portion euerlasting?

*That there is a God.*

By all vvhich is euident, that as prophane vvytings and Wryters, which do treat of men, extoll men, seeke the grace of men, referre all to the commoditie and good liking of men, doe proceede of the spirite of man, and are subiect to those infirmities of falshood, error, and vanitie vvhether-with man is intangled in thys lyfe; so the Scriptures, vvhich handle matters aboue the compasse of flesh and blood, that referre all to God, and supernaturall ends, could not proceed of nature or of humane spirit. For that by nature the Iewes were men as the Gentiles were, and had their infirmities of flesh & blood as the other had. And therefore it must needs bee concluded, that these high and supernaturall wrytings among them, proceeded from God, that especially directed them, and gaue them light of vnderstanding, aboue all other Nations and people in the world.

*The sixth prooffe of Scriptures.*

NEXT after the argument and end of the Scriptures, the Iewe will. Theyr stile. lett vs to consider the peculiar stile



*That there is a God.*

\* See S. Augustine of  
this at large.  
Lib. 12. de  
ciuit. Dei.

Simplicite.

Profunditie

Gene, I,

and phrase which they vse ; for that  
(sayth he) it being different from a  
manner of writings in the world, and  
vnimitable to man, it doth discouer  
the finger of God, by which it was  
framed. For \* wheras humane writers  
do labor much in adorning their  
style, and in reducing their words to  
number, weight, measure and sound,  
with addition of many figures, and  
other ornaments for allurement of  
the Reader ; the Scripture taketh  
quite another course, and useth  
most meruailous simplicitie, thereby  
to accomodate it selfe to the capacity  
of the weakest : but yet alwaies  
carrying with it so great profundity,  
as the best learned in search thereof  
shall confesse their owne ignorance.  
For examples sake, consider but the  
very first words of the Bible, *In the  
beginning G O D created heauen and  
earth : and the earth was emptie and  
voyd : and darknes was vpon the face  
of the earth : and the Spirit of God  
was carried vpon the waters, & God  
saide, let light bee made, and light  
was made, &c.* What can bee more  
playne and simple then this narration,  
to instruct the most vnlearned  
about the beginning & creation of  
the

*That there is a God.*

the worlde? and yet when learned men come to examine euery poynt thereof, howe, and what, and where, and in what maner and when things were doone, it astonisheth them all, to consider the difficulties vvhich they finde, and the depth of so infinite inscrutable misteries.

Besides thys, there goeth in the same simplicitie, a strange maiestie, and grauitie of speech, declaring sufficiently, from howe great & potent a Prince it proceedeth. For as great Monarchies in their Edicts & proclamations, are wont to speak vnto their subiects, not in figures or rethoricall phrases, but plainely, briefly, and peremptorily, to shewe their authoritie, so the Scriptures, to declare whose Edicts they be, do vse the like manner of phrase and style to all the world, without alluring or flattering any man, & without respect of Monarch, Emperour, King, Prince, or Potentate; *Pac hoc et viues*, do this, & thou shalt liue. *Si peccaueris in me, morieris in aternū*, if thou sin against me, thou shalt die euerlastingly.

And albeit (as I haue sayde) the Scriptures doe vse this simplicitie of speech, and do not admit that kinde

The grauity  
and maiestie  
of speech in  
the Scrip-  
tures.

*Dent, 4, 16.  
and 22.*

*That there is a God.*

The force  
of the scrip-  
tures in mo-  
uing of af-  
fections.

of paynted and artificiall stile, which humane wryters doe so much couet, yet in perswading, instructing, moouing of affections, & al other effects which speech or writing can worke, there is no cōparison, (a thing most wonderfull) between any other writing in the world and these.

Wherefore I coulde alledge many proofes and examples, but that it were too long. Let any man reade attentiuely, but the first Chapter of the prophecie of Esay, and compare it with any one parte or parcell of Tullies or Demosthenes Orations, and see whether the difference of wordes, be as great as the difference of motions? Let diuers Himnes and holy psalmes of the Scriptures, be conferred with the most patheticall Poms that mans wit hath inuented, and see whether there be any comparison in stirring and fiering of actions, or no?

*Flavius Iosephus de  
antiq. Ind.*

This am I sure, that Iosephus the Iew, who for glory of his eloquence, had his Image of mettall erected by Titus the Emperour in the Market-place of Rome, wrote the same story which the Scriptures containe, and bestowed must labour and humane

cun-



*That there is a God.*

cunning therein. But yet euen in those places where he endeououred most to shew his arte, as in the sacrifice of Isaac by his Father, and in the meeting of Iephthé with his onely daughter, which by vow he was constrained to put to death, the scriptures are able to pierce the hart, & wring out teares of the Reader, whom Iosephus will not greatly moue with his rethorickall narration, though otherwise very learned, and artificially penned.

See S. Ierom  
lib. de scrip.  
Eccle.

Gene, 12,  
Iudg, 11,

Aristæus that learned Gentile, of whom wee haue made mention before, who was in speciall fauour with Ptolomie, the second great Monarch of Egypt, (about three hundred yeres before our Sauour Christ his natiuitie) and a chiefe doore in procuring the translation of the Hebrue Bible into the Greeke language, reported of his owne knowledge to the sayd King Ptolomie, two strange accidents, which had happened in his time, and which he had vnderstoode of the parties themselues, to whom they had happened. The first was of Theopompus, an eloquent Historiographer, vvhó hauing translated many things out of the Bible, & endeou-

Two miracles reported by Aristæus.

*Aristæ. libello de trāslat. Bibli. & apud Euseb. lib. 8. de prep. Euan. cap. 1.*

Theopompus.

*That there is a God.*

denouring to adorne the same with vaine colours of eloquence, could not performe his desire, but was stricken with a suddaine maze and giddines in the heade, and was warned in his sleepe, not to proceed any further in that work after that sort, for that such manner of style vvas too base for so high matters as the scriptures contayned.

**Theodectes** The other example, was of one Theodectes a wryter of Tragedies, who told Aristæus, that he once attempted to bring certaine matters out of the Iewes Bible into a Pagan tragædie, and that thereupon he was presently stricken blinde, where-with hee beeing astonished, and falling to repentance for that he had done, and desisting from the enterprise, (as also Theopompus dyd) they were both of them restored againe to their former healthes. And thus much dyd these three Pagans confesse of the authoritie, diuinitie, and peculiar sacred style of our Scriptures.

*The seauenth prooffe of Scriptures.*

**B**UT now further it insueth in order, that after the subiect and phrase,

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phrase, wee shoulde consider a little the contents of these Scriptures, which vwill perhaps more cleerlie direct vs to the viewe of theyr Author, then any thing els that hether-  
to hath been sayd. And for our present purpose, I will note onelie two speciall thinges contained in the Bible, the first shall be certaine high & hidden doctrines, which are about the reach and capacie of humaine reason, and consequently could neuer fall into mans braine to inuent them. As for example; that all thys wonderfull frame of the world, was created of nothing, whereas Phylosophy sayth, *That of nothing, nothing can be made.* That Angels being created spirits, vvere damned eternallie for their sinnes; That Adam by disobedience in Paradise, drew all hys posteritie into the obligation of that his sinne; and that the womans seed should deliuer vs from the same: That God is one in substance, and three in person; that the seconde of these persons being God, should become man, and die vpon a crosse for the raunsom of mankind; that after him, the way to all felicitie and honour, should bee by contempt, suffering;  
ring;



*That there is a God.*

ning, and dishonour. These doctrines (I say) and many more, contained in the Bible, beeing things about mans capacitie to deuise, and nothing agreeing with humane reason, most euidently doe declare, that God was the Author and enditer of the Scriptures, for that by him only, and from no other, these high & secrete misteries could be reuealed.

The prophecies in Scriptures do declare theyr Author.

*Esay, 42,*

The second thing contained in the Scriptures, that could not proceede but from G O D alone, are certaine prophecies & foretellings of things to come. Wherein God himselfe prouoketh the Idols of the Gentiles to make experience of their power, in these words; *Declare vnto vs what shall ensue heereafter, and thereby we shall know that yee are Gods indeede.*

Which is to be vnderstood, if they could fore-tell particularly & playnlie, what was to come, in things meereley contingent, or depending of mans vwill; they shoulde thereby declare theyr power to be diuine.

Howe the deuils and other creatures may fore-tell things to come.

For albeit these Idols of the Gentiles, as Apollo, and other that gaue forth Oracles, (which were nothing els indeede, but certaine wicked spirits, and tooke vppon them these names)

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names) did sometimes happen vpon the truth, & fore-tel things to come, as also most Astrologers, Sooth-sayers, and Magitians do, either by foresight in the stars and other elements, or by the assistance of these wicked spirits and deuils: yet are the things which they pronosticate, either naturall and not contingent, and so may be fore-seene and fore-told in theyr causes; (as raine, heate, colde, winds, and the like) or els, if they be meere accidentall: these predictions of theirs, are only coniectures, and so most incertain, & subiect to errors.

This testifieth Porphyry the great Patron of Paganisme, in a speciall book of the answers of Gods, wherein he sweareth, that hee hath gathered truely without addition or deduction, the Oracles that was most famous before his tyme, with the false and vncertaine euent thereof, in consideration of which euent, hee setteth down his indgement of their power in perdictions, after this manner. *The Gods doe fore-tell some naturall things to come, for that they do obserue the order & coniunction of their naturall causes: but of thinges that are contingent, or doe depend of mans will,*

The opinion of a heathen touching the prophecies of his gods.

*Porphi. lib. de resp. et Oraculorum.*

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*will, they haue but coniectures only, in that by their subtilty and selerity, they preuent vs. But yet they oftentimes doe lie, & deceive vs in both kinds, for that as natural things are variable, so mans will is much more mutable.*

*Oenomaus  
de falsitate  
oracul. et de  
artificibus  
maleficijs.*

**Deceitfull  
Oracles.**

Thus farre Porphyrie of the prophecies of hys Gods, whereunto agreeth another Heathen, of great credite among the Grecians, named Oenomaus, who for that hee had been much delighted with Oracles, and more deceiued: wrote a speciall Booke in the end, of theyr falshood and lyes; and yet sheweth, that in many things wherein they deceiued, it was not easie to conuince them of open falshood, for that they would inuolue theyr aunswers (of purpose) with such obscurities, generalities, equiuocations, and doubtfulnesse, as alwayes they woulde leaue them selues a corner wherein to saue theyr credites, when the euent shoulde prooue false. As for example, when Cresus that famous & rich Monarch of Lydia, consulted with the Oracle of Apollo, whether he should make warre against the Persians, & thereby obtaine their Empire, or no? Apollo desirous of bloodshed, (as all wicked

spirits



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(spirits are) gaue his Oracle in these words, for deceiuing of Cresus. If Cresus without feare, shall passe ouer Halys, (this was a Riuer that lay betweene him & Persia) hee shall bring to confusion a great rich kingdome. *Euseb. lib. 5. de prep. Evan. cap. 10.*

Vpon which words, Cresus passed ouer his Army, in hope to get Persia, but soone after he lost Lydia, by euill vnderstanding of this doubtfull prophecie.

Thys then is the imbecillitie of both humane and angelicall power, The circūstances of prognosticating thinges to come, which are meere contingent. In which kinde, notwithstanding, seeing that the Scriptures haue many, and almost infinite prophecies, foretold many yeres, (& somtimes ages) before they came to passe, set downe in playne, particuler, and resolute speech; at such time as there was neyther cause to coniecture them; nor probabillity that euer they should be true, deliuered by simple and vnlearned persons that could fore-see nothing by skil or Art; and yet that all these by theyr euents, haue prooued most true, and neuer any one iote in the same haue failed; this (I say) alone, doth conuince most apparently,

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parantly all proofes & reasons and other arguments laid aside, that these Scriptures are of God, and of hys eternall and infallible Spyrite. And therefore of these prophecies I will alledge in thys place some fewe examples.

*The prophecie to Abraham for his posterity.*

*Gene. 12. 13.  
15, 17, 18,  
&c.*

*Gene. 15.*

**A**Braham the first Father and speciall Patriarch of the Iewes, had many prophecies and predictions made vnto hym, as of hys issue, when he had yet none, nor euer lyke to haue; of his inhearing the Land of Canaan, and the lyke. But thys which followeth is wonderfull, of his posterities discent into Egypt; of theyr time of seruitude, and manner of deliuerance thence; the same being fore-told, more then foure hundred yeres before it was fulfilled, & at that tyme, when no likelyhoode thereof in the world appeared. The words are these. Knowe thou before hand, that thy issue shall be a stranger in a forraine Land, & they shall subiect them to seruitude, and shal afflict them for foure hundred yeres: but ye

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I wil iudge the Nation vnto whō they  
haue beene slaues, and after that, they  
shall depart thence with great riches.

This is the Prophecy, and howe ex-  
actly it was afterward fulfilled, by  
the ruine of the Egyptians, and de-  
liuerance of the Israelites, euen at  
that time which is heere appointed :

not onely the booke of Exodus doth  
declare, where the whole story is  
laid down at large, but also the con-  
sent of \* Heathen vrryters, as before  
hath beene touched. And it is spe-  
cially to be noted, that this Prophe-  
cie was so common and wel known  
among the Iewes, from Abra-  
hams time downe vnto Moses, and  
so deliuered by tradition from Fa-  
thers vnto theyr children; as it was  
the onely comfort and stay, not  
onely of all that people in theyr ser-  
nitude of Egypt, but also of Moses &  
others, that gouerned the people af-  
terwards, for forty yeres together in  
the desert, and was the onely meane  
indeede, whereby to pacifie them in  
theyr distresses and miseries: and  
therefore Moses in euery exhortati-  
on almost, maketh mention of this  
promise and prophecy, as of a thing  
well knowne vnto them all, and not  
deuised

*Exod, 12.*

*Gala. 3.*

*\* Porph. lib.*

*4, contra*

*Christia.*

*Appion lib. 4.*

*cont. Iudae.*



*That there is a God.*  
deuised or inuented by himselfe or  
any other.

*The prophecie of the govern-  
ment of Iuda.*

*Gene. 49.*

**L**ong after thys, Iacob that was A-  
brahams Nephewe, beeing in E-  
gipt, & making his Testament, sayd  
of his fourth sonne Iuda, *Iuda, thy  
brother shal praise thee, & the children  
of thy Father shall bow vnto thee &c.*  
*The scepter shall not be taken from Iu-  
da, vntill he come that is to be sent, &c.*  
*he shall be the expectation of Nations.*  
Which latter part of the prophecie,  
all Hebrues doe expound, that it was  
meant of the comming of Melsi-  
as, which was fulfilled almost two  
thousand yeeres after, at the com-  
ming of Christ, as shall be shewed in  
another speciall Chapter. For at that  
time, King Herod a stranger, put out  
quite the lyne of Iuda, from the go-  
uernment of Iury. But for the first  
part, touching Iudaes Scepter, it is  
wonderfull to consider the circum-  
stances of this prophecy.

*Iosep. de ant.  
lib. 14.*

For first, when it was spoken and  
uttered by Iacob, there was no pro-  
bability of any Scepter at all, to be  
among

*That there is a God.*

among the Iewes, for that the Israelites, or sonnes of Iacob at that day, were poore, and few in number, and neuer like to be a distinct Nation of themselves, or to depart forth of Egypt againe. And secondly, if any such thing should come to passe, as they might be a people, and haue a scepter of gouernment of their own, yet was it not likely, that Iuda and his posterity shold possesse the same for that he had three elder brothers, to wit, Ruben, Simeon, and Leui: who in all likelyhoode were to goe before him. And thirdly, when Moses recorded and put in writing this prophecie, (which was diuers hundred yeeres after Iacob had spoken it,) it was much lesse lykelie, that euer it should be true, for that Moses then present in gouernment, was of the Tribe of Leui, and Iosua designed by God for his successor, was of the Trybe of Ephraim, and not of Iuda: which maketh greatly for the certainty of this record. For that it is most apparant, that Moses would neuer haue put such a prophecie in wryting, to the disgrace of his owne Trybe, and to the preiudice and offence of Ruben, Simeon, Ephraim, and

Unlikely-  
hoods of  
this pro-  
phecy.

*Exod. 2,  
Iosua, 15.*

*That there is a God.*

and other Trybes : neyther would they euer haue suffered such a derogation, but that it was euident to them by tradition, that their Grand-fire Iacob had spoken it, albeit then presently there was no great likelihood, that euer after it should come to be fulfilled.

1, *Regum*, 1, and 8. And this was for the time of Moses, but yet consider further, that from Moses to Samuëll, (that was

last of all the Iudges) there passed foure hundred yeeres more, and yet

was there no appearance of fulfilling this prophecy in Israell; for that

the Trybe of Iuda was not established in that gouernment. At length

they came to haue Kings to rule, and then was there chosen one Saule to

that place, not of the Tribe of Iuda, but of Benjamin, and he indued with

dyuers chyldren to succeede him. And who would then haue thought,

that this prophecy could euer haue beene fulfilled? but yet for that it

was Gods word, it must needes take place, and therefore when no man

thought thereof, there was a poore

\* Sheepeheard chosen out of the Trybe of Iuda, to be a King, and the regiment & scepter so established

\* *David*.

1, *Reg*. 16.



*That there is a God.*

in his posterity, that albeit many of his descendants offended God more greuously then euer did Saule, who was put out before; And albeit ten 3, Reg. 32.  
Trybes at once brake from Iuda, 2, Chron. 11,  
and neuer returned to obedience again, but conspired with the Gentiles and other enemies on euery side, to extinguish the sayde Kingdome and regiment of Iuda: yet for the fulfilling of this prophecy, the gouernment of Iuda held out still, for more then a thousand and two hundred yeeres together, vntill Herods tyme, (as I haue already sayde) which is more then any one family in the whole world besides, can shewe for his nobility or continuance in gouernment.

The wonderfull providence of God, towards the house of Iuda.

Euseb. in Chron.

*The prophetic for the greatnesse of*

*Ephraim above Manasses.*

THE same Iacob when hee came to blesse his little Nephewes Manasses and Ephraim, that were Josephs Chyl dren; though hymselfe were now dimme of sight, and could not well discerne them, yet dyd hee put

*That there is a God.*

put his right hand vpon the head of the younger, and his left hand vpon the elder, and that of purpose, as it prooued afterward. For when Ioseph theyr Father mislyked the placing of theyr Grand-fathers hands, and would haue remooued the right hand from Ephraim, and hane placed it vpon the head of Manasses, that was the elder Brother, Jacob would not suffer him, but answered, *I know my son, I know, that Manasses is the elder: and he shall be multiplied in many people, but yet his younger brother shall be greater then he.*

*Gene. 48.*

*Iosua, 16,  
and 17.*

*Eccle, 47.*

*Esa, 7, 28,*

*Ierem, 31,*

*Ezech. 37,*

*Hosea, 5,*

*Gene, 49.*

*Iosua, 14,*

*Exod. 12,*

*Gala. 3,*

*Acts, 13,*

Which afterward was fulfilled, for that Ephraim was alwaies the greater and stronger Trybe, and in fine, became the head of the kingdom of Israell, or of the ten Tribes, whereof there was no suspection or likelihood, when Iacob spake this, or when Moses recorded it. And howe then came Iacob to fore-see this so many hundred yeeres before? as also to fore-see and fore-tell the particuler places of his childrens habitations in the land of Promise? as Zabulon at the Sea side, Aser in the fertile pastures, & other the like that fell out by casting lots, after foure hundred yeeres

*That there is a God.*

yeeres and more. Where-hence had hee this (I say) to fore-tell what lots so long after shoulde appoynt, but onely from GOD, who gouerned theyr lots.

*The fore-sight of Moses.*

THE like may bee asked concerning Moises, who before his death in the Desert, deuided out the Land of Canaan to euery Trybe, euen as though he had beene in possession thereof, and as afterwarde it fell out by casting of lots, as in the Booke of Iosua appeareth. And could any humaine witte or science (think you) foresee, what each Tribe should attaine (after his death) by drawing of lots?

*Numb, 34,  
35, 36,  
Iosua, 15,  
16, 17,*

Again, the same Moises fore-saw, and fore-told in publike hearing of the people, how in timesto come, long after his death, the Iews should forsake GOD, and for their finnes be cast into many banishments, and finally be forsaken, and the Gentiles receiued in their roome, as indeed it came to passe. And whence (trowe you) could hee learne this, but from God alone?

*Deut. 31.*

*Deut. 32,  
verse. 21.*

*The*



*That there is a God.*

*The prophecie for the perpetuall destruction of Iericho.*

*Iosua, 6,*

*3, Reg. 16.*

I N the Booke of Iosua, there is a curse layde vpon the place where Iericho stode, & vpon what-soeuer person should goe about to rebuild the same, to wit, *That in his eldest sonne hee should lay the foundations, and in his youngest Sonne should hee build the gates thereof.* Which is to say, that before the foundations were layd, and the gates builded, he should be punished with the death of all his children. Which thing was fulfilled almost fife hundred yeeres after, in one Hiel, who presumed vnder wicked King Achab, to rebuild Iericho agayne, and was terrified from the same, by the suddaine death of Abiram and Segub his chyl dren, as the booke of Kings reponeth, according to the words of the Lord, which he had spoken in the hand of Iosua, the son of Nun. And since that time to this, no man, eyther Tew or Gentile, hath taken vpon him to raise again the said City, albeit the situation be most pleasant, as by relation of stories and Geographers appeareth.

T

*That there is a God.*

*The Prophecie for the birth and  
acts of Iosias.*

**T**H E thyrd Booke of Kings ma-

3. Reg. 12,

keth mention, that when Iero-  
boam had with-drawne ten Trybes  
from the obedience of Roboam K.  
of Iuda; to the ende they might ne-  
uer haue occasion to reunite them-  
selues againe to Iuda, by their going  
to sacrifice in Ierusalem, (as by the  
Law they were appointed) hee buil-  
ded for the, a goodly gorgious high  
Altar in Bethell, and there comman-  
ded them to doe their deuotions.

And whē he was one day there pre-  
sent himselfe, and offering his in-  
cense vpon the said Altar, and all the  
people looking on: there came a  
man of God, (sayth the Scripture)  
and stooode before the Altar, & cried  
out aloud, and spake these words;

O Altar, Altar, this sayth the Lord,  
behold, a childe shall bee borne of the  
house of Dauid, whose name shall bee  
Iosias, and hee shall sacrifice vpon thee,  
these Idolatrous Priestes that nowe  
burne Francumcense vpon thee, and  
hee shall burne the bones of men vpon  
thee.

3. Reg. 13,

F.

This

*That there is a God.*

Disobedi-  
ence puni-  
shed gree-  
uously in  
Gods dee-  
rest.

4<sup>th</sup> Reg, 23,

Thus spake that man of God in the presence and hearing of all the people, more then three hundred yeres before Iosias was borne: and it was registred presently, according to the manner of that time (which I haue noted before) & with the same were registred also, the miracles that happened about that fact: as that the Altar cleft in two vpon the mans words: & Ieroboam extending out his hands to apprehend him, lost presently the vse and feeling thereof, vntill it was restored againe by the said holy mans Prayers: vwho notwithstanding, for that he disobeyed Gods commaundement in his returne, and eate with a Prophet of Samaria (which was forbidden him,) he was slaine in hys way home-ward by Lyon; and his body was brought back againe & buried in Bethell nigh the sayd Altar, amongst the Sepulchers of those idolatrous Priestes of that place, but yet with a superscription vpon his Tomb, containing his name, and what had happened.

There passed three hundred yeres and Iosias was borne, and came to raigne in Iuda, & one day comming to Bethell to ouerthrow the Altar,



*That there is a God.*

to destroy the Sepulchers of those Idolatrous priests that had beene buried in that place: when he began to breake theyr Tombes, he found by chaunce, the Sepulcher of the sayde man of God, with the superscription and relation of the Cittizens of Bethell, when he perceiued that is vvas the Tomb of him that had foretold his birth, his name, and his dooings. so many hundred yeeres before hee was borne: he let the same stand vntouched, as the fourth book of kings doth declare.

*Chap, 23,*

Nowe consider, whether among any Nation in the world, but onely among the Iewes, there were euer any such prophecy, so certaine, so particular, so long fore-tolde before the time, & so exactly fulfilled? But yet the holy scriptures are ful of the like, & time permitteth me only to touch some fewe of the principall.

*The Prophecie for the destruction of  
Ierusalem and Ba-  
bylon.*

**E** Say the Prophet is vvonderfull in fore-telling the misteries & acts

*That there is a God.*

*Hieron. in  
prol. Galeat.*

*4, Reg, 20,  
Esay, 5,*

*Esay, 13.*

of the Messias his natiuitie, his lyfe,  
and all the particulers that happened  
in his passion. In so much that Saint  
Ierome sayth, hee may seeme rather  
to write a story of deedes past, then  
a prophetic of euent to come. But  
yet among other things it is to bee  
noted, that he liuing in a peaceable  
and prosperous time in Iuda, when  
the Iewes were in amitie and great  
securitie with the Babilonians, hee  
fore-saw and fore-told the destructi-  
on of Ierusalem by the said Babilo-  
nians, & the grieuous captiuitie of the  
Iewes vnder them; as also the de-  
struction of Babilon again by Cyrus  
King of Persia, whose expresse name  
and greatnes, hee published in wry-  
ting almost two hundred yeeres be-  
fore he was borne; saying in the per-  
son of God, First, to Ezechias King  
of Iuda, that reioyced in the friend-  
ship hee had with Babilon: *Beholde  
the dayes shall come, when all that  
thou and thy Fathers haue layde vp  
shall be carried away to Babilon, and  
thy chyl dren shall be Eunuches in the  
King of Babilons Pallace.* And next  
to Babilon, he said; *The destructi-  
on of Babylon, which Esay the sonne  
of Amos sawe, &c. Howle and cry*

*That there is a God.*

*for that the day of the Lorde is at hand. &c.*

*The wonderfull prophecie for Cyrus,  
King of Persia.*

**T**Hirdly vnto Cyrus (not yet borne) who was preordained to destroy the same, and to restore the people of Israell from banishment, to rebuild the Temple in Ierusalem, hee sayth thus; *I say to Cyrus, thou art my Sheepeheard, and thou shalt fulfill all my will. I say to Ierusalem thou shalt bee builded againe. I say to the Temple, thou shalt bee founded againe. I his sayth the Lorde to my annoynted Cyrus, I will goe before thee, and will bumble the glorious people of the earth in thy presence: I will breake their brasen gates, and crush in peeces theyr yron barres for my seruant Iacobs sake haue I called thee by name, & haue armed thee, whereas thou \* knowest not me.*

*Esay, 24,*

*Esay, 25,*

\* This he sayth, for that Cyrus was an infidell.

Can any thing be more cleerly or miraculously spoken in the worlde, then to name a Heathen not yet borne, that should conquer so strong a Monarchie as Babylon was at this



*That there is a God.*

*Esay, 13,*

*Esay, 8, 2,*

*Jerem, 26,*

*Zach, 1, 1,*

*Circum-  
stances of  
certaine  
trueth.*

time, and should builde againe the Temple of Ierusalem, which other of his owne religion had destroyed before him? What cause, what reason, what likelihoode could bee of this? Yet Esay speaketh it so confidently, as he sayth, *that hee sawe it*; and he nameth two witnessles thereof, that is, Vrias, and Zacharias, that were not borne in many yeres after, saying; *And I tooke vnto mee two faithfull witnessses, Vrias the Priest, and Zacharias the sonne of Barachias.* Whereof the first was a Prophet in Ieremies times, a hundred yeeres after Esay, and the second liued fourescore yeeres after that againe, in the dayes of Darius, as by the beginning of his propheticie appeareth; and yet both (as you see) were distinctly named by Esay long time before.

And whereas thys booke of Esay was pronounced openly to the people (as other prophecies vvere) and published into many thousande hands before the captiuitie of Babylon fell out, and then carryed also vvith the people, and dispersed in Chaldea, & other parts of the world, there can be no possible suspition of forgery in thys matter, for al that the world

*That there is a God.*

world both saw it and read it, many  
yeres before the thing cam to passe;  
yea, when there was no likelihood  
of any such possibilitie to come.

*The Prophecies and doings of Je-  
remie, in the sledge of Ierusalem.*

**T**HE same captiuitie and destruc-  
tion of Ierusalem by the Baby-  
lonians, was prophesied by Ieremy, a  
hundred yeres after Esay, and a lit-  
tle before the matter came to passe:  
yea, while the Babylonians were a-  
bout the walls of Ierusalem, and be-  
sieged the same for two yeres toge-  
ther, Ieremie was within, and tolde  
euery man, that it was but in vaine  
to defend the Cittie, for that G O D  
had now deliuered it. And albeir hee  
were accounted a Traytour for so  
saying. (especially, when by an Ar-  
mie of Egypt, that came to the ayde  
of Ierusalem from Pharao, the sledge  
of the Babilonians was rayled for a  
certaine time,) yet Ieremie continu-  
ed still in his assieueration, and sayde  
to Zedechias the King, *Thou shalt be  
deliuered into the hands of the King*

*Lerem, 37.*

*That there is a God.*

*Jerem, 38,*

*of Babylon. And to the people, Hec dicit Dominus, tradendo tradetur hec Civitas, &c.* This sayth the Lorde, this Citty most certainly shall be deliuered into the hands of the Babylonians. And so hee continued notwithstanding he were put in pryson and whipt, and threatned dailie to be hanged; vntill indeed the Citty was taken, and Zedechias eyes puld out, hys children slaine before his face, & all other things performed, vvhich Ieremie had prophesied & foretold them before.

*Jerem, 39,*

*4, Reg, 24,*

And which was yet more meruailous, Ieremie did not onely fore-tell the particulets of this captiuitie, but also the determinate time, how long it should endure, saying; *And al this Land of Iurie shall be into wilderness, and astoniednes: and all this people shall serue the King of Babilon for thre-score and tenne yeeres, and when threescore and tenne yeeres shall be complete, I will visite vpon the King of Babylon, and vpon that Nation, sayth the Lord, and I will lay the same into eternall desolation. But vpon Iuda will I cast my pleasant eyes, and will bring them backe to this Land againe. &c.* In which prophesie is contayned,

*Jerem, 25,*

The yeeres fore-told of the captiuitie of Babilon.

*Jerem, 24,  
and 29,*



*That there is a God.*

ned, first the particuler tyme howe long thys captiuitie shoulde endure.

Secondly, the destruction of Babylon, and of that Monarchie by the Persians. And thirdly, the returning home of the Iewes againe: which three things to haue been afterward fulfilled, not onely Esdras that lyued at that time, & was an actor in performance of the last; but all other Heathen writers besides, do recorde and testifie.

*1, Esdr, 1, 2,  
2, Esdr, 2,*

And thys prophecie of Ieremie, was so famous, and certainly believed amongst all the Iewes in the time of their captiuitie, that whē the day of experation drew neere, Daniell writeth thus of himselfe. *In the Dan, 9,* first yere of Darius, I Daniell, understood in the Scriptures, the number of the seauentie yeeres wherof God spake to Ieremie, that they shold be fulfilled, touching the desolation of Ierusalem: & I turned my face to my Lord God, & besought him in fasting and sackcloth, &c. Neyther onely the Iewes understood and beleeued thys prophecie, but euen Cyrus himselfe, that was a Gentile, gaue full credite therunto, and thereby was induced to restore the Iewes, as appeareth both

*Gentiles be-  
leued the  
scripture.*

*That there is a God.*

1, *Esdra*, 1

3, *Esdra*, 2

by his owne words and Proclamations, sette downe by Esdras that executed the same; and by his deedes also, in restoring home the Iewes, & rebuilding their Temple at his own great charges, as all Historiographers of the Heathen doe confesse.

The prophecies of  
Daniell.  
*Dan. 5.*

I might heere alledge infinite other examples, and make no end, if I would followe the multitude of prophecies which are dispersed thorow out the vvhole Scriptures: I might shewe how Daniell fore-told to Baltasar King of Babylon, in the midst of his tryumph, as in the hearing of all his Peeres, the destruction which ensued vpon him the very same night after.

*Dani. 11.*

\* Behold, 3.  
Kings shall yet stand in Persia, & the fourth shall be rich above all the rest.

I might heere alledge, howe the same Daniell, in the first yeere of Darius the Median, in the beginning of y second Monarchie of Medians and Persians, foretolde howe manie Kings shoulde raigne after him in Persia, and how the last (vvho vvvas the fourth after him, and his name also Darius) should fight against the Grecians, & be ouercome by a Grecian King, (which was Alexander) and howe the kingdome also of the Grecians, shoulde bee deuided and

come

*That there is a God.*

come in peeces, after Alexanders death, and not passe to his posteritie, as Iustine & other Heathen writers doe testifie that it was, by Antigonus, Perdiccas, Seluchus, Antiochus, Ptolemeus, and other Captaines of Alexander, that deuided the same among themselves, aboue a hundred yeeres, after Darius was dead.

*Iustm. hist.  
lib. 12. & 13*

I might declare also, how the same Daniell fore-sawe and fore-told, the four great Monarchies of the world, and described the same as distinctly, as if he had lyued in them all, and as by experience we finde since to bee true. I might alledge the particuler description, of the fight betwixt Darius and Alexander, sette downe by Daniell vnder the names of the great Ramme, & the fierce Goate with one home, vvhich Goate himselfe interprete to bee meant of a Grecian King that should conquer the Persians. And therefore Alexander (as Iosephus reporteth) comming to Ierusalem about a hundred yeeres after, and hearing the prophetic of Daniell interpreted vnto him by Iaddus the High priest, assured himselfe that hee was the man therein signified, &

The foure Monarchies, of Assirians, Persians, Grecians, & Romaines.

*Dan, 2,*

*Dan, 8,*

The foretelling of great Alexander.

*Ioseph. lib. de  
antiqu. Iud.*

*cap. 8.*

so.



*That there is a God.*

So after long sacrifice doone to the God of Israel (of whom he affirmed that hee had appeared vnto hym in Macedon, and had exhorted him to take this war in hand) and after hee had bestowed much honor, & many benefits vpon the high Priest, & inhabitants of Ierusalem, he went forward in his war against Darius, with great alacritie, & had y famous victory which all the world knoweth.

A hundred such prophecies more, which are as plaine, as euident, and as distinct as this, I might alledge, of Elias, Elizeus, Samuell, David, Ezechiel, the twelue lesser Prophets, and of other which I haue not named.

And in very truth, the whole scripture is nothing els, but a diuine kind of body, replenished throughout with the vitall spirit of prophecy, & euery day some prophecie or other is fulfilled, (though we mark it not) and shall be vnto the worlds end.

And the miracle of this matter is yet more increased, if wee consider what manner of people they were (for the most part,) by vvhom these prophecies of hydden things were uttered: to wit, not such men as could gather the foresight of things by

What manner of persons our Prophets were.

*That there is a God.*

by Astronomie or Astrologie, that is, by contemplation of the starres, as some fond Gentiles did pretende, (though Ptolomie denie that anie such thing can be fore-told but on-ly by inspiration from God,) ney-ther yet were they so sharpe witted, as to attayne to Prophecy by strange imaginations, as most vainely Auerroes and his fellowes hold that some men may; nor finally, were they so delicatly fedde, as by exact dyet and rules of Alchimy, to come to Prophecie, or Alchimists dreame that a man may doe, and that Appolonius Thyaneus dyd, vwho by stillyfied meates (as they spake) came to bee stillified himselte, and so by helpe of his Glasse called Alchimusi, to fore-tell some matters & affaires to com. Our Prophets (I say) knew none of these fantastick deuises, being for the most part poore, simple and vn-learned men, as in particuler was recorded, that Dauid was a sheepe-herd, & Amos was a keeper of Oxen. Yea, oftentimes they were wo-men, as Mary the sister of Aaron, called in the Scripture by the name of Prophetesse. Debora the wife of Lapidoth: Hanna the Mother of Samuell,

*Ptolo. in lib. de fruct.*

*Moses Narbon in lib. Abubacher et Auampare.*

*Roger Bacon, lib. de sex scient experimentalib.*

*Amos, I.*

*Exod. 15. Iudges, 5. 1, Reg. 2.*

*That there is a God.*

*Luke, 1, et 2,  
Acts, 21.*

Samuell, Elizabeth the Mother of  
John Baptist: Anna the Daughter  
of Panuell: and finally, the most  
holy and blessed virgine Mary, with  
the daughters of Phillip, and many  
such other, both in the old and new  
testament, who prophecied strange-  
ly, nor could possibly receaue such  
fore-knowledge of things to come,  
but onely from the Spyrnt of the ly-  
uing GOD, and by inspiration of  
the holy Ghost, which is a manifest  
demonstration, of the excellency of  
Holy-writ, and of the certainty con-  
tained therein.

*The eight prooffe of Scrip-  
tures.*

**AND** nowe, albeit thys myght  
seeme sufficient in the iudgment  
and conscience of euery reasonable  
man (as the Iew supposeth) to proue  
that the Scriptures be only frō God,  
& consequently by them, that there  
is a GOD; yet hath he one reason  
more to confirme theyr sincerity  
which I will alledge in this place, and  
there-with make an ende. His rea-  
son is, that although these holy wri-  
tings, (which proceede of Gods spy-  
rite



*That there is a God.*

rite) doe not take theyr testimony or confirmation from man, yet for more euidence of the trueth, God hath so provided, that all the principall most strange and wonderfull things, recounted in Scripture, shold bee reported also, and confirmed by Infidels, Pagans, Gentiles, and Heathen Wryters themselves; albeit in some poynts they differ from the Scriptures, in the manner of their narration, for that they adioyne superstitions there-vnto. Which maketh the more for approbation of the thinges, for that heereby it appeareth, they tooke not theyr stories directly from the Byble, but by tradition, and most auncient antiquities of their owne.

Approbation of Heathen Wryters.

*The creation of the world.*

**F**irst then, he sheweth that the creation of the World, which is the maniaile of all maruailes, with the infusion of mans soule from God, is both graunted and agreed vpon, by all those Heathen Phylosophers, that haue beene cited before, (albeit the particularities bee not so set downe by them as they are in Scriptures,) and

Gene, I, et 2.

*That there is a God.*

and by all other, that doe see in reason; that of necessity, there must bee yeelded some Creator of these things.

*The flood of Noe.*

*Gene. 6, 7, 8.*

*Iosep. li. 1, de  
antiq. Iud.  
Euseb. lib. 9,  
de prep. E-  
uan. cap. 4.*

**N**Ext to this, the flood of Noe is mencioned, by diuers most ancient Heathen Writers; as by Baro-  
sus Chaldeus, Ieronimus Egyptianus,  
Nicholaus Damascenus, Abydenus,  
and others; according as both Iose-  
phus and Eusebius doe prooue. And  
in Bresile, and other Countries dis-  
couered in our age, where neuer tea-  
chers were known to be before, they  
talke of a certaine drowning of the  
World, which in time past hap-  
pened; and doe say, that this was left  
vnto them by tradition, from time  
out of mind, by the first inhabitants  
of those places.

*The long life of the first Fa-  
thers.*

*Gene. 5. 10,  
and 11.*

**O**F the long life of the first Patri-  
arches, according as the Scrip-  
ture reporteth it, not onely the for-  
mer Authors, but also Manethus,

that

*That there is a God.*

that gathered the History of the Egyptians: Molus Hestius, that wrote the Acts of the Phœnicians, Hesiodus, Hecatus, Abderida, Helanicus, Acusilaus, and Ephotus doe testify, that those first inhabitants of the world, lyued commonly a thousand yeeres a peece: and they alledge the reason thereof to be, both for the multiplication of people, and for bringing all Sciences to perfection, especially Astronomy and Astrology, which, (as they write) could not be brought to sufficient perfection, by any one man that had liued lesse then fixe hundred yeeres, in which space, the great yeere (as they call it) runneth about.

*Of the Tower of Baby-*

*lon.*

Of the Tower of Babilon, and of the confusion of tongues at the same, Eusebius citeth the testimonies at large, both of Abydenus that lyued about king Alexanders time, and of Sibilla, as also the words of Hecstius concerning the Land of Sennar, wher it was builded. And these Gentiles doe shew by reason, that if there

*Gene. 11.*

*Euseb. lib. 9.  
de prep. ca. 4.*



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Marke this  
reason.

there had not beene some such miracle in the diuision of tongues, no doubt but that all tongues being deriued of one, (as all men are of one Father,) the same tongues would haue retayned the selfe same rootes and principles, as in all dialects or deriuation of tongues wee see that it commeth to passe.

But now (say they) in many tongues at this day, wee see that there is no likelyhood or affinity among them; but all different the one from the other, & therby it appeareth, that they were made diuers and distinct, euen from the beginning.

*Of Abraham.*

*Gen. 11, 12,  
13, 14, &c.*

*Alexan. Po-  
lishist. lib. de  
Iudas. hist.*

**O**F Abraham and his affayres, I haue alledged some Heathen Writers before, as Berosus, Hecataeus, and Nicholaus Damascenus. But of all other; Alexander Polyhistor alledgeth Eupolemus most at large of Abrahams being in Egypt, and of his teaching them Astronomy there of his fight and victory in the behalfe of Lot: of his entertaynement by K. Melchisedech, of his wife and

*hist.*

*That there is a God.*

sister Sara, and of other his doings, especially of the sacrifice of his sonne Isaac. To whom also agreeth Melo, in his Bookes wrytten agaynst the Jewes, and Artabanus. And of the straunge Lake where-into Sodome and Gomorrha were turned by their destruction, called *Mare mortuum*, the dead Sea, wherein nothing can lyue. Both Galen, Pausanias, Solinus, Tacitus, and Strabo, doe testifie and shew, the particuler wonders thereof.

*Melo. lib. de fraudib. Iudeorum.*

*Arta. in Iudeorum hist.*

*Gal. de simp.*

*Pausan. in*

*Else Solin in*

*Polih. Tacit.*

*tus lib. ult.*

*histor.*

*Of Isaack, Iacob, Ioseph, Job, &c.*

FROM Abraham downe to Moses, writeth very particularly the forenamed Alexander, albeit he mingle sometimes certaine fables, whereby appeareth, that hee tooke his story not out of the Bible wholly: And he calledgeth one Leodemus, who as he sayth, lyued with Moses, and wrote the selte same things that Moses did, so that these wryters agree almost in all thinges touching Isaack, Iacob, Ioseph, and all theyr affayres, euen unto Moses; & with these doe concur also Theodotus a most auncient

*Gen. 15, 16, 17, 18, &c.*

*Arista. lib.  
de Iob.*

*Exod. 2, 3,  
4, 5, &c.*

### *That there is a God.*

ent Poet, Artabanus and Phylon, Gentiles. Aristæus in like manner about Aristotles time, wrote a booke of Iob.

### *Of Moses.*

**O**F Moses and his acts, not onely the fore-named, (especially Artabanus in his Booke of the Iewes) do make mention at large: but manie others also, as namely Eupolemus, out of whom Polihistor reciteth very long narrations, of the wonderfull and stupendious things done by Moses in Egypt, for which he sayeth, that in his time hee was worshipped as a God in that Countrey, and called by many Mercurius. And that the Ethiopians learned circumcision of hym, which afterward alwayes they retayned, and so doe vnto this day. And as for his miracles done in Egypt, his leading the people thence by the Redde-sea: hys lyuing with them forty yeeres in the wildernes, the Heathen Wryters agree in all things with the Scriptures, sauing only, that they recount diuers things to the prayse of Moses, which he

hat



*That there is a God.*

hath not written of himselfe, adding also his discription, to wit, that hee was a long tale man, with a yellowe beard, and long hayre, where with also accordeth Numerius Pythagoricus, touching the acts of Moises, whose life he sayth that he had read in the auncientest records that were to be had.

The description of Moises person out of the Heathen wryters.

*The story of Iosua, Iudges, and the Kings.*

**B** V T the fore-named Eupolemus goeth yet forward, and pursueth the story of Iosua, of the Iudges, of Saule, Dauid, and of Salomon, euen vnto the building of the Temple, which hee describeth at large, with the particuler Letters written about that matter to the King of Tyrus, which Iosephus sayth were in hys dayes kept in the records of the Tyrians. And with Eupolemus, agree Polyhystor, and Hecataeus Abderita, that liued and serued in warre with King Alexander the great, and they make mention among other things of the inestimable riches of Salomon, and of the treasures which hee had

*Iosep. lib. 8.  
de ant. ca. 2.*

The treasures hidden in the Sepulcher of Dauid.

*That there is a God.*

*Iosep. l. 13. de  
antiq. cap. 6.*

\* The same  
thing attēp-  
ted Herod  
in his time,  
as Iosephus  
saith, lib. 18,  
anti.

had hyd and buryed, (according to  
the fashion of that tyme) in the Se-  
pulcher of his Father Dauid, which  
to be no fable, though not menti-  
oned by the Scripture) Iosephus well  
prooueth, for that Hircanus the high  
Priest and King of Iury, beeing be-  
sieged in Ierusalem by Antiochus,  
sumamed Pius, not many yeeres be-  
fore our Sauour Christ his natiuity,  
to redeeme himselfe and the City,  
and to pay for his peace, \* opened  
the sayde Sepulcher of Dauid, and  
fetcht out of one part thereof, three  
thousand Talents in ready money,  
which amount to six hundred thou-  
sand pounds English, if we account  
the Talents but at the least size, of  
*Talentum Habraicum.*

*The things that ensued after King  
Salomons dayes.*

**A**ND as for the things that ensued  
after Salomon, as the deuision  
of the Tribes among themselues,  
and theyr diuers warres, afflictions  
& transmigrations into other coun-  
tryes, many Heathen Wryters do  
mention and record them, and  
mong other, Herodotus, and Dio-  
dorus Siculus.

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donus Sicular. And the fore-sayde Alexander Polyhistor, talking of the captiuitie of Babylon, sayth, that Ieremy the Prophet, told Ioachim his King, what would befall him, and that Nabuchodonozer hearing thereof, was moued thereby to besiege Ierusalem.

*Ierem. 37,  
4, Reg. 24.*

Of the flight of Zenacharib from the siede of Ierusalem, and how he was killed at his returne home, by his owne sonnes in the Temple, according to the prophecy of Esay, & story of the booke of Kings for that hee had blasphemed the Lord God of Israell, as Herodotus witnesseth; and that after his death, hee had a statue or Image of mettall erected in his memory, with this inscription in Greeke; *Hee that beholdeth mee, let him learne to be godly.* Confer Xenophon also in his seauenth booke *De Cyropedia*, and you shall see him agree with Daniell in his narrations of Babylon.

*Of Zena-  
charib,*

*Esay, 37, 33,  
and 36.  
4, Reg. 20.*

*Hero. lib. 2.*

*Dani. 16.*

And finally, I will conclude with Iosephus the learned Iew, that wrote immediatly after Christes ascention, & protesteth that the publique writings of the Syrians, Chaldeans, Phœnicians, and innuenerable hystories of

*Ioseph. l. 1, de  
antiq. Iud.*



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of the Grecians, are sufficient to testify the antiquity, truth, authority, and certainty of the holy scriptures, if there were no other prooffe in the world besides.

*The conclusion of this Chapter, with the application.*

Section. 4.

**T**HUS farre haue I treated of the wayes and meanes, which haue beene left vnto the world from the beginning, thereby to know and vnderstande theyr Maker. In treating which poynt, I haue stayed my selfe the longer, for that it is the ground and foundation of all that is, or may be sayde heereafter. It is the first, final, and chiefe principle, of our eternall saluation or damnation, and the totall weale or woe that must befall vs, and possesse vs for euer.

Which ground and verity, if it be so certaine and euident, as before hath been shewed, by all reason and prooffe, both diuine and humane, and that the matter be so testified & proclaimed vnto vs, by all the creatures of heauen & earth, and by the mouth

*That there is a God.*

and writing of our Creator himselſe, as no ignoraunce or blindneſſe can excuse the ſame, no ſlothfulneſſe diſſemble it, no wickedneſſe denie it: what remaineth then, but to conſider with our ſelues, what ſervice this God requireth at our hands: vvhhat gratitude, vvhhat dutie, what honour for our creation? to the end, that as we haue prooued him a moſt bountifull Creator, ſo we may finde him a propitious Iudge, and munificent rewarder. For it is not probable, that his diuine Maieſtie, which hath appointed euery other creature to ſome action for his owne glory, (as hath been declared at large before) ſhould leaue man-kinde onely, which is the wortheieſt of all the reſt, without obligation to his ſervice.

In which one poynt notwithstanding, though neuer ſo cleer (ſuch is the fondnes of our corrupt nature, without Gods holy grace:) fayled thoſe ancient wiſemen of the world, of whom S. Paule ſpeaketh ſo much in his Epistle to the Romaines, taking compaſſion of their caſe, and calling them fooles, and all theyr great learning & phyloſophy meere fondnes: for that *whereas* (by the

No excuse  
of ignorāce  
of God.

The error  
of the old  
Phyloſo-  
phers.

*Rom, I, et 2.*

G.                      meanes

*That there is a God.*

*Rom, I,*

*Rom, I,*

*Rom, I,*

meanes before mentioned) they came to knowe God, they did not seeke to glorifie him, as appertained vnto God, nor yet did render him due thanks; but vanished away in theyr cogitations. &c. That is, they tooke no profite, by this knowledge of theirs, but applied their cogitations vpon the vanities of this world, more then vpon the honour and seruice of thys theyr God. For which cause, as Saint Paul adioyneth presently in the same place, that for so much as they dyd thus, and did not shew forth by their lyfe and workes, that they had the knowledge of God indeed; God deliuered them ouer to a reprobate sence, and suffered them to fall into horrible finnes, which S. Paule doth name and detest in all that Chapter, and finally concludeth, that theyr euerlasting perdition ensued principally vppon thys one poynt; that whereas, *They knew the iustice of God* (by all the wayes & arguments that before haue been declared) yet would they not vnderstand (sayth hee) that death was due to all such, which lyued wickedly as they did.

And as the same Apostle vpon consideration of these matters, where



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he standeth long for the importance thereof, pronounceth in fine, thys generall sentence, with great asseueration and vehemencie of Spyrite: *That the wrath of God is revealed frō heauen, vpon all impietie and iniustice of those men, who hold the knowledge of God in vnrighteousnes.* That is, who being indued with the knowledge of God, doe liue notwithstanding vnrighteouslie, or (as he sayde before) doe consume theyr dayes in vanitie, not making account of the seruice which they doe owe to that God, for their creation and other benefites. Which thing, if Saint Paule might truly say to those Gentiles, before hys tyme, who had onely natural knowledge and vnderstanding of God; that is, so much as by hys creatures was to be gathered: what may, or shall be sayd vnto vs, vwho haue not onely that light of nature which they had, but also the vvyryngs and law of God himselfe, communicated especially vnto the Iewes, and aboue that also, haue heard the voice of his onely sonne vpon earth, & haue receiued the doctrine of hys most blessed Gospell, and yet doe liue as negligently (many of vs) as

A generall sentence pronounced by S. Paule.

Rom, I,

The application to our selues.

*That there is a God.*

dyd the very Heathen , touching  
good life and vertue.

*Rom, I,*

*Luke, 12,*

Surely in this case I must denounce  
against my selfe, that if it be true, (as  
it cannot be false) which this blessed  
Apostle affirmeth here of these hea-  
then Phylosophers, that by that little  
knowledge they had of GOD, *they*  
*were made inexcusable*, then by the  
most iust and certaine rule of Christ,  
layd downe by S. Luke, *cui multum*  
*datum est, multū queretur ab eo*, that  
of euery man which hath receiued  
much, a great account shall be taken  
for the same; wee are forced to in-  
ferre, that our account shall bee the  
greater, and our selues much more  
inexcusable before his diuine Maie-  
stie, then the very Gentiles and Hea-  
thens are; if after our knowledge &  
manifest vnderstanding of his God-  
head and iustice, *We vanish away in*  
*our cogitations*, as they did, and as the  
most part of the worlde at thys day  
are seene to doe, that is, if we apply  
our cogitations and cares, about the  
vaine affayres of thys temporall lyfe  
and transitory commodities, which  
we should bestowe vpon the seruice  
and honour of thys Lord and Crea-  
tor.

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OF THE FINAL END  
and cause why man was created by  
God, and placed in thys  
world.

*And of the obligation he hath therby,  
to attende to the affaire for which hee  
came hether.*

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Chapter. I.II.

---

**B**Y the Chapter precedent, I  
nothing doubt (gentle Rea-  
der) but if thou haue seene &  
perused the same, thou remai-  
nest sufficiently informed of  
thy Creator. Now followeth it by  
order of good consequence, that we  
consider vvith some attention, (for  
that standeth it vs much vpon) what  
intent and purpose God had in crea-  
ting vs, and this world for our sakes,  
and in placing vs therein as Lordes  
of the same? By the former confi-  
derations vvee haue learned, that as  
among other creatures, nothing  
made it selfe; so nothing was made  
for it selfe, nor to serue it selfe. The  
heauens (we see) doe serue the ayre,  
the

A necessary  
considera-  
tion.



*Why man was created.*

the ayre serueth the earth, the earth serueth the beastes, the beastes serue man; and then is the question, who man was made to serue? for in him also holdeth the former reason, that seeing he was not made by himselfe it is not likely that hee was made to serue himselfe.

*Prou, 16,*

If wee consult with the scriptures heerein, we finde a generall sentence layd downe without exception; *Vniuersa propter semetipsum operatus est Dominus*, the Lord hath made all things for himselfe. And if all, then man (no doubt) who is not the least of the rest which he hath made.

Man made  
to serue  
G O D.

*Iob, 11,*

And heereby it commeth to passe, that man cannot bee said to be free, or at his owne appointment or disposition in this worlde, but is obliged to performe that thing, for the which he was sent into this habitation. Which point holy Iob declareth plainly, in a certain inuective against such men as were carelesse and negligent in consideration of thys affayre. *A vaine man* (saith he) *is lifted vp in pride, and thinketh himselfe to be borne as free as the colt of a wilde Asse.* That is, hee thinketh himselfe bounde to nothing, subiect to nothing

*Why man was created.*

thing, accountable for nothing that he doth in this life ; but onely borne free, to passe his time in disport and pleasure, as a Colt in the wildernesse, that hath no Maister to tame him.

Which in other words, the Wise-man vttereth thus ; *He esteemeth this life of ours to be put a play-game,* and therefore careth not how hee liueth, or wherein hee spend and passe ouer his time. And this of the man whom the Scripture calleth vaine. *Wisd, 15,*

But nowe, for the sober, wise, and discreet, of whom it is written, *The way of life is vpon the learned,* to the ende hee may decline from the lowest hell : they are farre from so great fol-*Prou, 15,* lie, as to imagine that no account shall be demaunded of our being in this world ; for that they haue read, *That God shall bring into iudgement* *Eccles, 11,* *what-soeuer is doone, for euery fault* *and 12,* *that is committed.*

And the Christian man knoweth further, by the mouth and asseueration of his Saviour and Redeemer, that hee shall be accountant for euery idle worde that hee misvttereth : and finallie, there is no man that is either of reason, or conuersant in the wrytings and Testament of his Creator, but

*Math, 12,*  
Account to  
be giuen.

*Psal, 9, 43  
and 141.*

Profitable  
demaunds  
& confide-  
rations.

*Why man was created.*

remembreth well, that among al-  
other irritations, whereby the wicked  
man is sayd to prouoke Gods pati-  
ence to indignation, none is more  
often repeated or more grievouslie  
taken, then *that hee saide in his heart,*  
*God will aske no account.*

VVith these men then alone shall  
bee my speech in this present Chap-  
ter, who haue a desire to discharge  
well this account. For attayning  
whereof (truly) I can giue no better  
counsaile, instruction, or aduise, then  
to doe in this case, as a good Mer-  
chant factor is wont to doe, vwhen  
he arriueh in forraine Countries, or  
as a Souldiour or Captaine, sent by  
hys Prince to some great exployt, is  
accustomed, when hee commeth to  
the place appointed, that is, to weigh  
and consider deeply, for what cause  
he came thether? why he was sent?  
to what ende? what to attempt?  
what to prosecute? vwhat to per-  
forme? what shall be expected and  
required at his handes (vpon his re-  
turne,) by him that sent him the-  
ther? For these cogitations (no  
doubt) shall stirre him vp to attend  
to that for which hee came, and not  
to employ his time in impertinent  
affaires,



*Why man was created.*

affayres. The like would I counsaile  
a Christian to put in vre, concerning  
the case proposed, and to demaunde  
of himselfe, betweene God and hys  
conscience, why, and wherefore, and  
to what end, hee was created & sent  
hether into this world? what to do?  
wherein to bestow his daies.&c.

And then shall hee finde, that for  
no other cause, matter, or ende, but  
onely to serue God in this lyfe, and  
by that seruice to enioy heauen, and  
euermlasting saluation in the lyfe to  
come. Thys was the condition of  
our creation, as Moyses well expres-  
seth; and this was the consideration  
of our redeeming, fore-told by Za-  
charie, before wee were yet redee-  
med; *That we beeing deliuered from*  
*the hands of our enemies, should serue*  
*God in righteousnes and holines all the*  
*dayes of our life.*

*Gene, 14.*

*Luke, 2.*

Of thys consideration doe ensue  
two consequents to bee obserued.  
Whereof the first is, that seeing our  
end and finall cause of being in thys  
world, is to serue God, & so to work  
our owne saluation with feare and  
trembling; vwhatsoever thing wee  
doe, or bestowe our time it, which  
eithers is contrary or impertinent, or

The first  
consequence  
vpon due  
considera-  
tion of our  
end.

*Why man was created.*

not profitable to thys end, (though it were to gaine kingdoms) it is vanitie and lost labour, and will turne vs in time to grieve and repentance, (if vvee change not our course) for that it is not the matter for vvhich we came into thys life, nor whereof we shall be demaunded an account, except it be to receiue iudgement & punishment for the same.

The second busines and affaire in this worlde, is  
cōsequence, to serue our Maker, & saue our own soules, and that all other earthly creatures, are put hēere to serue our vses to that end onely, wee should for our part bee indifferent to all these creatures, as to riches or pouertie, to health or sicknesse, to honor or contempt; to little learning, or much learning; and we should desire only so much or little of either of them, as were best for vs, to the attainment of our said end & Butte pretended; that is, to the seruice of God, & the weale of our soules. For whosoeuer desireth, seeketh, loueth, or vseth these creatures, more then for thys, runneth from the end for which hee came hether.

*Why man was created.*

By thys then may a carefull christian make some scantling of his own estate with God, and make a coniecture whether he be in the right way or no. For if hee attend only or principally to this end, for which he was sent hether; if his cares, cogitations, studies, endeouours, labours, talke, conuersation, and other his actions, doe runne vpon thys matter, & that hee carreth no more for other creatures, as honours, riches, learning, and the like, then they are necessary vnto him for this end that hee pretendeth, if his daies and life be spent in thys study of the seruice of God, and procuring his owne saluation, in carefulnesse, feare, and trembling, as the Apostle aduised him; then hee is (doubtles) a most happy man, and shall at length attaine to the kingdom which he expected. But if he finde himselfe in a contrary case and course; that is, not to attend indeede to this matter, for which only he was sent hether, not to haue in his hart & study this seruice of God, and enjoying heauen, but rather some other vanitie of the world, as promotion; vwealth, pleasure, sumptuous apparel, gorgious buildings, beauty, fauour.

How each man may take a scantling of his own estate.

A right course.

*Phillip. 2.*

A wrong & dangerous course.



*Why man was created.*

faueur of Princes, or any other thing  
els, that appertaineth not vnto this  
end. If he spend his time about these  
trifles, hauing his cares and cogitati-  
ons, his talke & delight more in these  
things, then about the other great  
busines, of possessing Gods eternall  
kingdom, for which he was made &  
placed in this world; then is hee (I  
assure him) in a perillous way, lea-  
ding directly to perdition, except he  
alter & change his course. For, most  
certaine it is, that whofoeuer shal not  
attend vnto the seruice he came for,  
shal neuer attaine the rewarde asig-  
ned & promised to that seruice.

The reason  
why so fewe  
are saued.

*Math, 7, 20*  
*and 22.*

*Luke, 13,*

And for that the most part of all  
thys worlde, (not onely of Infidels,  
but also Christians) do runne amisse  
in thys poynt, & doe not take care  
of that affayre & busines, for which  
alone they were created and placed  
heere, hence it is, that Christ and hys  
holy Saints, both before and after  
hys appearance in the flesh, haue  
spoken so hardly, & seuerely of the  
very small number that shall bee sa-  
ued, (enen among Christians,) and  
haue vttered certain speeches which  
seeme very rigorous to fleshe and  
blood, (and to such as are most tou-  
ched.

*Why man was created.*

ched therein) scarce credible, albeit they must bee fulfilled. As among other thinges, that a louer of thys worlde cannot bee saued; that rich men do enter as hardly into heauen, as a Camell through a needles eye, and the lyke. The reason of which maner of speeches doe stand in this, that a rich man or worldling, attending with all his industry to heape vp riches (as the fashion is) can not attende, (nor euer doth) to that for which he came into this world, and consequently, can neuer attaine heauen, except God work a miracle, and thereby doe cause him to spend out hys riches to the benefit of his soule, (as somtimes he doth) and so do lessen the Camell in such sort, as hee may passe the needles eye. Whereof wee haue a very rare example in the Gospell of Zacheus, who beeing a very rich man, did presently vppon the entering of Christ into his house, (but much more as appeareth into his hart by fayth) resolue himselfe to change his former course touching riches, and at one blow to beginne with all, gaue away halfe of all hee possessed to the poore; and for the rest made proclamation, that whoe

foeuer

*Iam. 4,*  
*Math. 19.*  
*Mark, 10.*

*Luke, 19.*

*Why man was created.*

A perfit example of a good conuerſion.

*Math. 19.*

*Mark, 10,*

ſoeuer had receaued any wrong at his hands, (as commonly many doe by them that are rich) he ſhould come and receaue foure times ſo much amends, by which almes and reſtitution, hee was deliuered from the Camels gib or bunch on his backe, that letted his paſſage through the needles eye. And this extraordinary fauour and grace hee receaued, by the fortunate preſence, of hys moſt bleſſed and bountifull gueſt, who had ſignified before in an other place, that himſelfe was able, ſo to draw the Camell, as he ſhould paſſe the needles eye, for that the thinges which are vnpoſſible with man, are poſſible with God.

But to leaue this, and to goe forward in our former purpoſe, no meruaile it is, if in the world abroad, ſo few be ſaued, ſeeing that of thouſands ſcarce one doth account of that buſines, which of all other is the chiefe and principal. Conſider you the multitude of all ſorts of people vpon earth, and ſee what theyr traffique and negotiation is? ſee whether they treate this affayre or no? ſee wherein their care, ſtudy, and cogitation conſiſteth? How many thouſand finde you



*Why man was created.*

you in Christendome, who spende not one houre of foure and twenty, nor one halfe day in forty, in the seruice of G O D, or businesse of their soule? How infinite haue you, that breake theyr braynes about worldly commodities, and how few that are troubled with this other cogitation? How many find time to eate, drink, sleepe, disport, deck, and trim themselves to the view of others, and yet haue no time to bestow in this greatest busines of all other busines?

The wrong  
course of  
the world.

How many passe ouer whole days, weekes, monthes, and yeeres, (and bnally their whole lyfe time) in hauking, hunting, and other pastimes, without regard of this important affaire? How many miserable women haue you in the world, that spende more dayes in one yeere, in pricking vp their apparell, & adorning theyr carkasse, then they doe houres in prayer for the space of all their life? And what (alas) shall become of this people in the ende? what will they doe or say at the day of account? what excuse will they alledge? what way will they turne them?

If the Merchant-factor which I mentioned before, after many yerres spent.

*Why man was created.*

A comparison expressing the vanity of our occupations.

spent in forraine Countries vpon the Maisters expences, should returne at length and giue vp his accounts, of so much time and money spent in singing; so much in dauncing, so much in fencing; so much in courting, and the lyke; who would not laugh at so fonde a reckoning? but beeing further demaunded by hys Maister, what time he had bestowed vpon the Merchandise and affayres for which hee was sent, if the man should aunswere, that he had no leysure to thinke vpon that thing, for the great occupation which hee had in the other; who would not esteeme him woorthy of all punishment and confusion? And much more shame & confusion no doubt, shal they sustaine at the last dreadfull day, in the face and presence of God and all his Angels, who beeing sent into thys world, to traffique so rich a Merchandise as is the kingdom of heauen, haue neglected the same, & haue bestowed theyr studies vpon the most vayne tryfles and follies of thys world, without cogitation or care of the other.

*Math. 16.*

*Psalms, 4,  
Jerem. 2,*

O yee chyldren of Adam, sayth the spirit of God, why loue ye so vanity,

*Why man was created.*

nity, and seeke after lyes: why leaue you the Fountayne and seeke after Cesterns? If a golden game of inestimable value, should be proposed for such as would runne, and could winne the same; & when the course or rase were begun, if some should step aside and follow flies or feathers that passed in the ayre, without any regard of the prize and goale proposed, who would not meruaile & take pittie of their folly? euen so is it with men of the world, if wee belecue S. Paule, who affirmeth, that we are all placed together in a course or race, and that the kingdome of heauen is propounded vnto vs for the Game or Prize, but euery man, sayth hee, arriueh not thither: and why? for that most men doe step aside, and leaue the marke. Most men doe run awry, and do follow feathers vp and downe in the ayre; most men doe pursue vanities, and do weary themselves out in the pursute thereof, vntill they can neither run nor goe, nor mooue theyr kymys any further: and then, for the most part, it is too late to amend their folly.

Will you heare the lamentations of such vnfortunate men? these are theyr

A comparison.

I, Cor. 9.



*Why man was created.*

*Wisdom, 5,*  
The complaint of  
worldlings  
in the end of  
theyr life.

their owne words recorded by scripture. We are wearied out in the way of iniquity and perdition, and the way of God haue wee not knowne. What profit haue we receaued of all our pompe and pride, and vaunting riches? what good haue they done vs? They are nowe past away as a shadow, and as a Messenger that rydeth in post, and we are consumed in our owne iniquities,

This is the lamentable complaint of such men, as ranne awry, and followed a wrong course in theyr actions of this life. These are they who pursued riches, honour, pompe, and such lyke vanities, and forgate the great and weighty busines for which they were sent. These are they, who were esteemed happy men in this world, and thought to runne a most fortunate course, in that they heaped much riches together; aduanced themselves & theyr families to great dignities: became gorgeous, glorious, and dreadfull to others: and finally, obtayned what-soeuer theyr lust and concupiscence desired. This made them seeme blessed to worldly cogitations, and the way wherein they ran, to be most prosperous and happy.

The fonde  
iudgment of  
the world.

*Why man was created.*

happy. And I make no doubt, by experience of these our tymes, but they had admirours and enuiours in great aboundance, who burned in desire to obtaine the same course. And yet when I heare their cōplaint in this place, & theyr owne confessi-  
on, wherein they say expressely : *We* *Wisd. 5.*

*sencelesse men did erre from the way of truth* : When I consider also the addition of scripture, *Talia dixerunt in inferno* : they spake these things whē they were in hell : I cannot but esteeme their course for most miserable, and condemne wholly the iudgment of flesh in this affaire.

Wherefore, my deere brother, if thou be wise : yeeld not to this deceit of worldly lips and tongues, that vse to blesse and sanctifie such, as are *Psalm, 10:* in most danger and neere to perdition. Leane rather to the sincere counsaile of Saint Paul, who willeth thee to examine vprightly thine own *Gala. 6.* works & wayes, and so to iudge of thy selfe without deceite. If thou walke the way of Babilon, most certaine it is, that thou shalt neuer arrive at the gates of Ierusalem, except thou change thy course.

Oh my brother, what a griefe will  
it

*Why man was created.*

A cōparifon  
exprefling  
our greefe  
in the end,  
for running  
a wrong  
courfe.

it but vnto thee, when after long labour and much toyle, thou shalt find thy felfe to haue gone awry? If a man had trauailed but one whole day, and therby made weary fhould vnderftand at night, that all his labour were loft, and that his whole journey was out of the way: it wold be a meruailous affliction vnto him (no doubt) albeit no other inconuenience were therein, but onely the losfe of that dayes trauayle which might be reconered and recompenced in the next. But if befides thys his bufines were great, if it lay vpon his life to be at the place whether he goeth, at a certayne houre: if the losfe of his way were irrecouerable, if the punifhment of his error, muft be death and confufion; and hymfelfe were fo weary, that hee could ftirre no one foote further: imagine then what a greuous meffage thys wold bee vnto him, to heare one fay: Sir, you are amiffe, your labour is loft, and you haue trauailed wholly befide your way.

The misery  
of a foule  
that hath

So then will it bee vnto thee (my foule) at the day of death, and feparation from my body, if in this lyf thou attend not to thy faluation for  
which



*Why man was created.*

which thou wert created, but shalt gone awry  
passe ouer thy dayes in following of at the last  
vanities. Thou shalt find thy selfe a day.

stray at the end of thy iourney, thou  
shalt finde thy selfe weary, & enfor-  
ced to say with those miserable dam-  
ned spyrits, *I haue walked hard and*  
*craggy wayes*, for that indeede the  
way of wickednes is full of thornes  
and stones, though in shew it be co-  
uered with fayre graspe, and many  
flowers. Thou shalt find at that day  
that thou hast lost thy labour, lost  
thy time, lost all oportunity of thine  
owne commodity. Thou shalt then  
finde thy error to be vnrecouerable,  
thy danger vnauoydable, thy punish-  
ment insupportable, thy repentance  
vnprofitable, and thy griepe, sorrow,  
and calamity inconsolable.

*Wisd. 5.*

Oh, hee that coulde beholde and  
feele the inwarde cogitations of a  
worldly mans heart at that instant,  
after all his honours and pleasures  
were past; no doubt but he should  
find him of another iudgement and  
opinion in thinges, then hee was in  
the ruffe and heate of his iolity. Hee  
doth well perceauce then, the fondnes  
of those trifles which he followed in  
this lyfe, albeit it were to make him-  
selfe

*Why man was created.*

Alexanders  
death.

Iulius Cæ-  
sars death.

Two rare  
examples.

*Iosep lib. 14,  
15, et 18. de  
antiq. Iud.  
et bello. Iud.  
lib. 2,*

selfe a Monarch. If a man did know the cogitations that King Alexander the great had, when of poyson hee came to dye, after all his victories & incredible prosperity; if wee knewe the thoughts of Iulius Cæsar, at the day of his murther in the Senate-house, after the conquest of all his enemies, and subiection of the whole world, to his owne only obedience, wee should well perceiue, that they tooke litle pleasure in the wayes they walked, notwithstanding they were esteemed most prosperous and happy men of this world.

Iosephus the Iew, recounteth two very rare examples of humane felicity, in Herod the first, and Agrippa his Cosine, whereof the one by Anthony the Triumuir, and the other by Caligula the Emperour, (both of them beeing otherwise but priuate Gentlemen, and in great pouerty & misery when they fledde to Rome) were exalted vpon the suddaine to vnexpected great fortune, and made rich Monarchs and glorious Potentates. They were indued (at seuerall times) with the kingdom & crowne of Iury, and that in such ample sort, as neuer any of that nation after the

and

*Why man was created.*

had the lyke. For which cause they were called in the Hebrue story, (for distinction sake) Herode the great, and Agrippa the great. They ruled and commaunded all in their dayes, they wanted neither siluer nor gold, neither pleasures nor pastimes, neyther friends nor flatterers. And besides all these gyfts of Fortune, they abounded also in ornaments and excellency of body and wit. And all this was increased & made the more admyrable, by reason

of theyr \* base & low estate before, in respect whereof, theyr present fortune was esteemed for a perfect patterne of most absolute felicity.

This they enjoyed for a certaine space, & to assure themselves of the continuance, they bent all theyr

cares, cogitations, and studies, to please the humors of the Romaine Emperours, as theyr Gods, and Authors of all theyr prosperity and felicity vpon earth. In respect of whose humors, (as Iosephus noteth,) they cared

\* For enuie onely of Agrippa hys fortune, Herodias dyd ruine herselfe and her husband, as Iosephus sayth. Lib. 18. antiqu. capit. 8, 9, 15. Her husbande was Herode Antipas, that slewe Saint Iohn Baptist, and was sonne to Herod the first. *Luke, 3, Math. 14.*



*Why man was created.*

cared little to violate their own Religion of the Iewes, or any thing else that was most sacred. And this forsooth, was esteemed of many a most wise, politique, prosperous, and happy course. But what was the end and consumation of thys their pleasant rase?

Herods death.

*Iossep.lib. 15, de antiq.*

\* This Herod was called Ascolonita, & slew the infants in Bethlem.

*Math. 2,*

The death of Agrippa.

*Iossep.lib. 19. cap. 7.*

First, Herod fell sicke of an incurable and lothsome disease, and was tormented in the same with so many terrors, \* and horrible accusations of his conscience, as hee pronounced himselfe to be the most miserable afflicted creature that euer liued; and so calling one day for a knife to pare an Apple, would needes haue murdered himselfe with the same, if his arme had not beene stayed by them that stood by. And for Agrippa, Iossephus reporteth, how that vppon certaine day which hee kept festiuall in Cæsaria, for the honour of Claudius the Romaine Emperour, when he was in his most extreame pomp and iolity, in the midst of all his Peeres, Nobles, and Damosels, coming forth at an houre appoynted all glyttering in gold and siluer, to make an Oration vnto the people by his voyce, gesture, countenance

*Why man was created.*

and apparrell so pleased, as the people began to cry, (beeing solicited thereunto by some flatterers) *That it was the voyce of God and not of man.*

Wherein Agrippa taking pleasure & delectation, was strooken presently \* S. Luke from heauen, with a most horrible saith he was putrifaction of all his body, whereof stroken by he died, repeating only to his friends Gods An- these wordes in the midst of his tor- gell. *Act. 12* ments; \* Behold ye me, that do seeme And confi- to you a God, how miserably I am en- der how lo- forced to depart from you all. sephus a-

Now then would I demaunde of greeth with these two fortunate men, who lay this narratiō. ing aside all the care of God & Re \* Euseb. lib. ligion, did follow the preferments of 2. hist. ca. 19 thys worldly so fresh, and obtrayned the same so luckily: how they liked of thys theyr course and rase in the end? Truly, I doubt not, but if they were here to answer for themselves, they would assure vs, that one houre bestowed in the seruice of GOD, and of their saluation, woulde more haue comforted them at the last instant, then all theyr labours and tra- uailles which they tooke in their liues for pleasing of Emperours, and ga- thering the grace and good liking of mortall men.

*Why man was created.*

Sincere and  
profitable  
counsaile.

Vse then, o Christian, vse thys  
experience to thy commoditie; vse  
it to thy instruction, vse it to thy fore  
warning. That which they are now,  
thou shalt be shortly, and of all fol-  
lies it is the greatest, not to profit or  
flee from danger by the example of  
others.

The difference betweene a vwise  
man and a foole is this, that the one  
prouideth for a mischiefe while time  
serueth; and the other would doe,  
when it is too late. If thou mightest  
feele now the state & case wher-  
in thy poore hart shall bee at the last  
day, for neglecting the thing, that  
of all other it shoulde haue studied  
and thought vpon most, thou wouldest  
take from thy meate, and sleep  
and other necessities, to reparaire that  
is past; Hethereto hast thou time to  
reforme thy course of lyfe, if thou be  
willing, which is no small benefite  
if all were knowne. For in this sense  
(no doubt) it is most true, which the  
vwise-man sayth; that better it is to  
be a lyuing dog, they a dead Lvon.  
For that while the day time of thy  
lyfe endureth, all things amisse may  
easily be amended. But the dreadfull  
night of death vvill ouertake thee  
shortly.

*Eccle, 4,*

*Iob, 9,*



*Why man was created.*

shortly, and then shall there bee no more space of reformation.

Oh that men would bee wise, and fore-see things to come, sayth one Prophet. The greatest wisdom in the world (deere brother) is to looke *Deut, 32,* and attend to our saluation: for as the Scripture saith most truly: *Hee*

*is a wiseman indeede, that is wise to* *Eccle, 37.*  
*his owne soule.* And of this wisdom it is written in the very same booke, as spoken by herselfe: *In mee is the* *Eccle. 24*  
*grace of all life and truth, and in mee*  
*is the hope of all life and vertue.* In

morrall actions and humane wisdom, we see that the first and chiefest circumstance is, to regarde well and consider the end. And how then doe we omit the same, in this great assayre of the kingdome of heauen?

If our end bee heauen, vwhat meane wee so much to affect our selues to earth? If our end be God, why seeke we so greedily the worldly fauor of men? If our end be the saluation and remittie of our soule, why doe vwe follow vanities and temporalities of this life?

*Why spend you your money*  
*and not in breade? Liyth God by the* *Esay, 55,*  
*mouth of Esay! why bestowe ye your*  
*down on things that will not yeeld ye*

*Why man was created.*

*Ephe, 1,  
1, Thes. 2,*

*Saturitie?* If our inheritance be that we shoulde raigne as Kings, why put we our selues in such flattery of creatures? If our birth allow vs to feed of bread in our Fathers house, why delight we to eat huskes provided for the Swine?

*Wisd. 4,*

But alas we may say with the wise man in the Scripture, *Fascinatiō, nugacitatis obscurat bona.* The bewitching of worldly trifles, doe obscure and hide vs from the thinges that are good and behouefull for our soules. O most dangerous enchantment.

Errour in  
our course  
of life is not  
pardoned.

*Hosea, 4,*

But what? shall this excuse vs? no truly, for the same Spyrite of G O D hath left recorded, *Populus non intelligens vapulabit*; The people that vnderstandeth not, shall bee beaten for it. And another Prophet to the same effect pronounceth, *This people is not wise, and therefore he that made them shall not pardon them*, neither

*Esay, 28,*

shall he that created them, take mercy on the. It is written of fooles, *Ventum seminabunt et turbinem metent*. They shall sowe and cast their seed vpon the vwindes, and shall receiue for their harvest, nothing else but storme or tempest. Whereby is signified, that they shall not onely be

*Why man was created.*

away and leese theyr labours, but also be punished for the same.

Consider then I beseech thee my deere brother attentively, what thou wilt doe, or say, when thy Lord shall come at the last day, & aske thee an account of all thy labours, actions, & time spent in this life; when he shall require a reckoning of his Talents *Math, 15.*

lent vnto thee, vwhen he shall say, as he said to the Farmour or Seward in the Gospell, *Redde rationem villicationis tuae*; Giue account of thy stewardship and charge committed vnto thee. What wilt thou say, when hee shall examine, & weigh and try thy doings, as gold is examined & tryed in the fornace, that is, what end they had: wherto they were applied: to what glory of God: to what profit of thy soule: what measure, weight, and substance they beare.

*Non in tua*; Giue account of thy stewardship and charge committed vnto thee. What wilt thou say, when hee shall examine, & weigh and try thy doings, as gold is examined & tryed in the fornace, that is, what end they had: wherto they were applied: to what glory of God: to what profit of thy soule: what measure, weight, and substance they beare.

Baltasar King of Babylon, sitting at his banquet merry vpon a tyme, espied suddainlie certaine fingers without a hande, that wrote on the wall, right over-against hys Table, happened these 3. Hebrew words, *M A N E*, to Baltasar King of Babilon. *THEKEZ, PHARES*, which words, Daniell interpreted in three sentences vnto the King in this man- *Dan. 5.*



*Why man was created.*

ner. *Mane*, God hath numbred thee (Baltasar) and thy kingdome; *Thekel*, hee hath weighed thee in the Gold-smithes ballance, and thou art founde too light; *Phares*, for thys cause hath he deuided thee from thy kingdome, and hath giuen the same to the Medes and Persians.

Oh that these three most golden and most significant wordes, engrauen by the Angell vppon Baltasars wall, were registred vpon euery dore and post in Christendome, or rather imprinted in the hart of each Christian, especially the two first, that import the numbring & vveighing of all our actions, and that in the weights and ballance of the Goldsmith, where euery graine is espyed that wanteth. And if Baltasars actions, that was a Gentile, were to be examined in so nise and delicate payre of ballance for their tryall, and if hee had so seuerer a sentence pronounced vpon him that hee should bee deuided from life & kingdome (as he was the same night folowing *Quia inuentus est minus habens*, for that hee was founde to haue less weight in him then he should haue) what shall wee thinke of our selues

If God examine straitly the actions of Infidels, much more of Christians if they liue carelesse.  
*Daniel, 5,*

*Why man was created.*

that are Christians, of whom it is written aboue al others; *I wil search the sinnes of Ierusalem with a candle.*

*Soph. 1,*

What shall we expect, that haue not onely lesse weight then we shoulde haue, but no weight at all, in the most of our actions? what may such men (I say) expect, but onely that most terrible threat of diuision made to Baltasar, (or rather worse, if worse may be) that is to be deuided from God and his Angels: from participation of God & our Sauour, from communion of Saints: from hope of our inheri- tance: from our portion celestiall & life euerlasting: according to the expresse declaration made heereof by Christ himsel- fe, in these words to the negligent seruant.

*A dreadful diuision.*

*The Lorde of such a seruant shal come at a day when he hopeth not, and at an houre that he knoweth not, & shal de- uide him out, & assigne his part with hypocrites, where shall be weeping & gnashing of teeth.*

*Math, 24*

Wherefore (deere brother) to con- clude this chapter, I can say nothing more in this dangerous case, wherein the world so runneth awry, but one- lie exhort thee (as the Apostle doth) not to conformance thy selfe to the cō-

*Why man was created.*

*Prou, 6,*

*Eccle, 11.*

mon error that leadeth to perdition. Fall at length to some reckoning and account with thy selfe, and see where thou standest, and whether thou goest. If hetherto thou haue wandered and gone astray, be sorry for the time lost, but passe no further. If hetherto thou haue not considered the weightines of this affaire, serue thy selfe of thys admonition, & remember that this is written, *that a Wise-man profiteth by euery occasion.* Esteem thy resolution in this one poynt, the chiefest menage that euer shall passe through thy hands in this world, albeit thou wert a Monarch and Ruler of tenne worlds together. And finally, I will ende with the very same vvordes, wherewith the wise-man concludeth hys whole booke. *Feare God, and obserue his commaundements, for this is euery man.* That is, in this dooth all and euery man consist: his end, his beginning, hys lyfe, and cause of beeing: that hee feare God, and direct his actions to the obseruance of hys commaundements: for that without thys, hee is no man in effect, seeing that hee looseth all benefit, both of his name, nature, redemption, and creation.

THAT



THAT THE SERVICE  
which God requireth of man in  
this present life, is Re-  
ligion.

*With the particuler confirmations of  
Christian Religion, about all other  
in the world.*

Chapter. III.

**H**AVING prooued in the for-  
mer chapters, that there is  
a GOD, vvhich created  
man; and that man in re-  
spect thereof, and of other  
benefits receiued, is bound to honor  
and serue the same God, the questi-  
on may be demanded in this place,  
what service it is that God requireth,  
and wherein it doth consist? Where-  
vnto the aunswere is brieve & easie,  
that it is Religion; which is a vertue  
that containeth properly the vvor-  
ship and seruice that wee owe vnto  
GOD: euen as Pietie is a vertue,  
contayning the dutie that chyldren  
doe owe vnto theyr Parents, & Ob-  
seruaunce another vertue, that com-  
prehendeth the regard, that schollers

Of religion.

Pietie.

Obser-  
uaunce.

H:3

and

*Proofof Christianity,*

and seruants beare vnto theyr maisters. In respect of which comparison and likenes betweene these vertues, God sayth by a certaine Prophet; *The sonne honoureth his father, & the seruant his Maister, if then I be a father, where is my honour? If I bee a Maister, where is my feare?*

*Mala, I,*

The acts & operations of religion.

The acts of Religion are diuers & different; some internall, as deuotion and prayer; some other external, as adoration, worship, sacrifice, oblations, and such like, that are declarations, and protestations of the internall. It extendeth it selfe also to stir vp and put in vre, the acts and operations of other vertues for the seruice of God: in which sence Saine James nameth it, *Pure and vnspotted Religion, is to visite Orphanes & widowes in theyr tribulation, & to keepe our selues vndefiled from the wickednes of the world.* Finally, how fouer some Heathens doe vse thys worde Religion, to some other significations, yet, (as S. Augustine vuell noteth) the vse thereof among the faithfull hath alwayes beene, to signify thereby, the worship, honour, and seruice, that is due vnto GOD, so that if in one word you will haue a declaration

*James, I,*

How much it importeth to be religious.

*Prooſes of Chriſtianity.*

declared, vvhhat God requireth of man in thys lyfe; it may be rightlie ſayde, that all ſtandeth in this, that he be religious.

Heereof it proceedeth, that whatſoeuer ſort or ſect of people in the world, professed reuerence, honor, or worship to God, or to gods, or to any diuine power, eſſence, or nature whatſoeuer; were they Iewes, heathens, Gentiles, Chriſtians, Turks, Moores, Heretiques, or other, they did alwaies call their ſaid profeſſion by the name of their Religion. In which ſence alſo, and ſignification of the worde, I am to treat at thys time of Chriſtian Religion; that is, of the ſubſtance, forme, manner and way, reuealed by Chriſt and his Apoſtles vnto vs, of performing our dutie and true ſeruiſe towards God. Which ſeruiſe is the firſt poynt neceſſary to be reſolued vpon, by hym that ſeeketh his ſaluation, as in the chapter that goeth before hath been declared. And for obtaining this ſeruiſe & the true knowledge thereof, no meane vppon earth is left vnto man, but onely the light and inſtruction of Chriſtian Religion, according to the proteſtation of S. Peter

The neceſſity of Chriſtian Religion.

vnto



*Prooſes of Chriſtianitie.*

*Acts, 4,*

vnto the Gouvernours of the Iewes, whē he ſaid; *There is no other Name vnder heauen giuen vnto men wherby to be ſaued, but onely this of Chriſt, & of his Religion.*

How men  
were ſaued  
in old time  
without  
Chriſtian  
Religion.

If you obieſt againſt mee, that in former tymes before Chriſtes natiuitie, as vnder the law of Moïſes for two thouſand yeeres together, there were manie Saints, vvho vvithout Chriſtian Religion ſerued God, vvrightly, as the Prophets & other holie people: and before them againe in the lawe of Nature, when neyther Iewiſh nor Chriſtian Religion was yet heard of, for more thē two thouſand yeeres; there vvanted not diuers that pleaſed God, & ſerued him truly, as Enoch, Noe, Iob, Abraham, Iacob, and others. I aunſwere, that albeit theſe men, (eſpecially the former, that liued vnder the Law of nature) had not ſo particuler and expreſſe knowledge of Chriſt, & of his miſteries, as we haue nowe; for this was reſerued to the time of grace (as S. Paule in diuers places at large declareth,) that is, albeit they knewe not expreſſly, how and in what manner Chriſt ſhoulde be borne; vvwhether of a Vergine or no; or in what parti-

*Gala, 3, & 4*

*Ephes. 3,*

*Coloſ. 1,*

*Prooſes of Chriſtianity.*

particular ſort he ſhould liue & die;  
what Sacraments hee ſhould leaue;  
what way of publiſhing his Goſpell  
he ſhould appoint, & the like, (where-  
of notwithstanding very many par-  
ticulers were reuealed to the Iewes  
from time to time; and the neerer  
they drew to the time of Chriſtes  
appearaunce, the more playne reue-  
lation was made of theſe miſteries :)  
yet I ſay, all and euery one of theſe  
holy Saints, that lyued from Abra-  
ham vntill the comming of Chriſt,  
had knowledge in generall of Chri-  
ſtian Religion, and dyd beleue the  
ſame; that is, they beleueed expreſſly  
that there ſhould come a Saviour &  
Redeemer of man-kinde, to deliuer  
them from the bondage contracted  
by the ſinne of Adam.

This was reuealed ſtrait after their  
fall, to our firſt Parents and Progeni-  
tors in Paradife; to wit, that by the  
Womans ſeed, our redemption ſhould  
be made. In reſpect whereof, it is ſaid  
in the Reuelations, that Chriſt is the  
Lamb that hath been ſlaine from the  
beginning of the world.

And Saint Peter, in the firſt ge-  
nerall counſell holden by the Apo-  
ſtles, affirmeth, that the olde aunci-

*See S. Au-  
guſt. lib. 19.  
cont. Fauſt.  
capit. 14.*

All olde  
Saints be-  
leeued in  
Chriſt, and  
were ſaued  
by him.

*Gen. 3. v. 15.*

*Apo. 3.*

*Act. 15.*

ent

*Prooſes of Chriſtianity.*

Rom. 5.

Ephe. 8,

\* Reade S.

Aug. l. 18, de

ciuit. I, 47,

et Epiſt. 49.

¶ 157, ¶

tract. 45, in

Ioh. Cle. A-

lix. lib. 6.

Stom. et Ie-

rom in ca. 3.

ad Gala.

The difference be-  
tweene our  
beleefe and  
the old Fa-  
thers.

Eſay. 7,

Gene. 49.

ent Fathers before Chriſtes natiuity,  
were ſaued by the grace of Chriſt, as  
we are now, which S. Paule confir-  
meth in diuers places. And finally,  
the matter is ſo cleere in this behalfe,  
that the whole \* Schoole of Diuines  
accordeth, that Fayth and Religion  
of the auncient Fathers, before Chri-  
ſtes appearance: was the very ſame  
in ſubſtance that ours is now, ſa-  
uing onely, that it was more gene-  
rall, obſcure, and confuſe then ours  
is, for that it was of things to come,  
as ours is now of thinges paſt and  
preſent.

For example; they beleeued that  
a Redeemer ſhould come: and we  
beleue that hee is already come.  
They ſayde, *Virgo concipiet*, a vir-  
gine ſhall conceive: and wee ſay:  
*Virgo concepit*, a Virgine hath con-  
ceiued. They had ſacrifices and cere-  
monies that prefigured his comming  
for the time enſuing: we haue ſacri-  
fice and ſacraments that represent his  
being for the time preſent. They cal-  
led their Redeemer. *The expectation*  
*of Nations*: and wee call him now,  
*The ſaluation of Nations*. And final-  
ly, there was no other difference be-  
tweene the olde fayth of good men  
from



*Prooſes of Chriſtianity.*

from the beginning, and ours; but  
only in the circumſtances of time,  
cleereneſs, particularity . and of the  
manner of proteſting the ſame, by  
outward ſignes and ceremonies. For  
that in ſubſtaunce they beleeued the  
ſame Redeemer that wee doe, and  
were ſaued by the ſame beleefe in  
his merites as wee are . For which \* *Eusebius*  
cauſe *Eusebius* \* well noteth, that as *handleth this*  
we are called now Chriſtians, ſo they *matter at*  
were called then *Chriſti*, *Psalm, 104, large.lib. 1,*  
that is, annointed in prefiguration of *dem. Euang.*  
the true Chriſt, in whom they be- *cap. 5.*  
leueued, as the firſt and head of all o-  
ther annointed, and who was the  
cauſe and authour of theyr annoy-  
ning.

By this the it is moſt manifeſt, that  
not only now to vs that are Chriſti-  
ans, but at all other times from the  
beginning of the world, and to all  
other perſons and people what ſoe-  
uer, that deſired to haue their ſoules  
ſaued, it was neceſſary to beleeuue &  
loue CHRIſT, and to profeſſe in  
hart his Religion.

For which conſideration, I  
thought it not amiſſe in thys place,  
after the former grounds layde that  
there is a G O D, and that man  
was

The cauſes  
of thys  
chapter.

*Proofer of Christianity.*

was created and placed heere for his  
seruice; to demonstrate and prooue  
also this other principle, that the on-  
ly seruice of this God, is by Christi-  
an Religion. Wherein, albeit I doe  
not doubt, but that I shall seeme to  
many, to take vppon mee a superflu-  
ous labour, in proouing a verity,  
which all men in Christendome doe  
confesse; yet for the causes before al-  
ledged in the second chapter, which  
mooued mee in that place to proue  
that there is a G O d; that is to say,  
first for the comfort, strength, and  
confirmation of such, as either from  
the enemy may receiue temptations,  
or of themselves may desire to see a  
reason of their beliefe; and second-  
ly, for awaking, styring, or sting-  
ing of others, who eyther of malice,  
carelesnesse, or sensuality, are fallen a  
sleepe, and haue lost the feeling and  
sence of theyr beliefe, (for many  
such want not in these our miserable  
dayes) it shall not bee (perhaps) but  
to very good purpose, to lay toge-  
ther in thys place, with the greatest  
breuity that possibly may bee, the  
most sure grounds & inuincible evi-  
dences, which we haue for declarati-  
on and confirmation of this matter.

For

*Prooſes of Chriſtianity.*

For albeit the Apoſtle Saint Paule *Heb. 11.* declareth the thinges which we beleeue, be not ſuch in themſelues, as may be made apparant by reaſon of humane arguments; yet ſuch is the goodneſſe, and moſt ſweete proceeding of our mercifull GOD towards vs, as hee will not leaue himſelfe without ſufficient teſtimonie, both inward and outwarde, as the ſame Apoſtle in another place doth *Acts. 14.* teſtifie. For that inwardly, he teſtifieth the truth of ſuch thinges as wee beleeue, by gyuing vs light and vnderſtanding, with internall ioy and conſolation in beleeuing them. And outwardly hee gyueth teſtimony to the ſame, with ſo many conueniencies, probabilities, and *Arguments of credibility*, (as Diuines doe cal them) that albeit the very poynt of that which is beleeued, remayne ſtill with ſome obſcurity: yet are there ſo manie circumſtaunces of lykelyhoodes, to induce a man to the beleeſe thereof, as in all reaſon it may ſeeme againſt reaſon to deny or miſtruſt them.

The diuers  
teſtimonies  
from God,  
of the things  
that we be-  
leeue.

This ſhall eaſily appeare by the Treatiſe following of Chriſt and Chriſtianitie, and of the foundati-  
ons



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ons of our Religion, which shall be confirmed by so many pregnant reasons, and most manifest circumstances of euident probability, as I doubt not, but the zealous Christian shall take exceeding comfort therein, and esteeme himselfe happy, to haue a lot in that faith and Religion, where he shall see & feele so much reason, prooffe, and conueniencie to concur & shew it selfe, for his satisfaction.

And to this effect, it shall be of no meane moment, that I haue proued before, the certainty, diuinity, and infallible truth of the Jewes Scriptures, or olde Testament; which writings we haue receiued from that Nation that dooth (as it were) professe enmity against vs, and the same being written so many ages before the name of *Christianity* was known in the worlde: it cannot be but of singuler authority, whatsoeuer shall be alledged out of those records for our purpose. And therefore as before, in proouing our first principle *That there is a G O D*, we vsed onely the testimony of such witnesses as could not be partiall; so, much more in this confirmation of Christian Religion, shall wee stand onely

The vn-  
doubted  
witnesses,

## *Prooſes of Chriſtianity.*

lie, eyther vpon the confeſſion of ſuch as are our enemies, or vpon the records of others, who muſt needes be indifferent in the cauſe, for that they lyued before eyther cauſe or controuerſie in Chriſtianitie vvas knowne or called in queſtion.

to be alled-  
ged in this  
Chapter.

My whole purpoſe ſhall bee then, to make manifeſt in thys Chapter, that *Ieſus Chriſt*, was the Saviour & Redeemer of all mankind, fore-promiſed and expected from the beginning of the worlde; that he was the onely Sonne of God, and God himſelfe, and conſequentlie, that what ſoeuer hee hath left vs in hys doctrine and Religion, is true and ſincere, and the onely way of ſalvation vpon earth.

The drift of  
this Chap-  
ter.

For cleerer prooſe and declaration whereof, I will reduce what ſoeuer I haue to ſay heerein, vnto three principall heads or branches, according to the order of three diſtinct times wherein they fell out; that is to ſay, in the firſt place ſhall be conſidered, the things that paſſed before the natiuity of incarnation of Chriſt. In the ſecond, the thinges doone and verified from that time vnto his aſcention, which is the ſpace of his abode

The princi-  
pall heads.

*Proofes of Christianity.*

bode vppon earth. And in the third place, such euents shal be considered, as ensued for confirmation of hys Deity, after his departure.

In declaration of which three generall points. I hope by the assistance of him whose cause we handle, that so many cleere demonstrations shall be discovered: as shall greatly confirme thy fayth (gentle Reader,) and remoue all occasions of temptation to infidelity.

*How Christ was fore-told to Iew  
and Gentile.*

*Sect. 1.*

*The Iew &  
Gentile.*

*Ephe. 1,  
1, Tim. 2.*

**F**irst then, for such thinges as passed before Christ appeared in the flesh, and doe make for prooffe of our Christian Religion, it is to be noted, that they are of two sorts, or at least-wise, they are to be taken from two kindes of people, that is, partly from the Iewes, & partly from the Gentiles. For seeing that Christ was appoynted from the beginning, yea, before the world was created, (as Saint Paule affirmeth) to worke the redemption both of Iewe and Gentile,



*Prooſes of Chriſtianity.*

Gentile, and to make them both one people in the ſeruiſe of his Father: herehence is it, that he was foretold and prefigured to both theſe Nations, and diuers fore warnings were left among them both, for ſtyrring them vp to expect his comming, as by the conſiderations folowing ſhall moſt euidently appeare.

*Titus, 1,  
1, Pet. 1.*

*Eſa, 2. 11. 19  
Ier. 9, 12, 16*

*Of The firſt Conſideration.*

**A**ND to beginne with the Iewes, The Meſſias no man canne denie, but that throughout the whole bodie and courſe of Scriptures that is from the very beginning to the laſt ende of theyr old Teſtament, they had promiſed vnto them a *Meſſias*, which is the very ſame that we call *Chriſt*, that is to ſay, a perſon appointed and ſent from God to be a Sauour a Redeemer, a Pacifier of Gods wrath, a Mediator between God and man, a Satisfier for the finnes and offences of the whole world, a Reſtorer of our innocencie loſt in Paradiſe, a Maſter and Inſtructor, a Law-giver, a Spirituall and eternall King, that ſhould ſit, and rule and raigne in our

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our harts to conquer the power and  
tyranny of Iatan, the enemy of man-  
kinde, who ouer-came our first Pa-  
rents Adam and Eue, and neuer cea-  
seth to assaile vs.

*§ The first couenaunt to  
Adam.*

**T**HIS is euident by the first co-  
uenaunt of all, that euer GOD  
dyd make with man, when he sayde  
to Adam our first Father in Paradise,  
*Gene. 2. 17.* *In what day soeuer thou shalt eate of  
the Tree that is forbidden, thou shalt  
die.*

Which couenant being after bro-  
ken, on the part of our sayd Proge-  
nitor, he receiued his iudgement, but  
yet with a most benigne promise of  
redemption for the time to come;  
for thus God sayde to the deuill or  
Serpent that had deceived him; *Gene. 3. 15.*  
*The seede of the woman shall crush thy  
head, and thou shalt lye in wayte to  
hurt his heele.* That is, one shall pro-  
ceede in time, of the seed of the wo-  
man, who shall conquer death and  
sinne, (that are thy weapons,) and  
shall not care for thy temptations,  
but shall tread them vnder his feet.

and

*Prooves of Christianity.*

& this shall be Christ, the Messias of the world.

Thus dyd not onelie the \* eldest Rabbi Moses Benmaimon in hunc place, (whatsoever the latter have dreamed, that theyr Messias should be onely a temporall King) but also the olde Chaldie Paraphrase, (named *Thargum Hierosolimitanum*) expoundeth it plainely in these words, applyed vnto the deuill that had deceiued Adam; *They haue a certaine and present remedy agaynst thee (O deuill,) far that the tyme shall come, when they shall tread thee downe with theyr heeles, by the helpe of Messias, which shall be their King.*

*Tharg. Hieroso. in Gen. cap 3.*

*¶ To Abraham and Isaac.*

THE same thing is confirmed by the verie same promise seauen times repeated and established vnto Abraham, that liued very neere two thousand yeeres after Adam; and againe to Isaac his sonne after him; in semine tuo, benedicentur omnes gentes terrae; All Nations of the earth shall be blessed in thy seed: Which had bene indeede, but a very finall bene-

*Gene. 22, 18, & 22.*



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benediction to Abraham, or to the  
Jews after him, (that neuer saw their  
Messias actually) if hee had beene  
only to be a temporall King: And  
much lesse blessing had it beene to  
the Gentiles and all other Nations,  
if this Messias of the Iewes, must  
have beene a temporall and worldly  
Monarch, to destroy and subdue  
the to the seruitude of Iury, as fond-  
ly the latter teachers of that Nation  
doe contend.

*Jacobs prophecy of Christ.*

**T**HIS yet maketh the Patriarch  
Jacob more plaine, who prophe-  
cying at his death of the coming of  
Christ, hath these wordes; *The sce-  
ter (or gouernment) shall not be taken  
from the house of Iuda, vntill he come  
that is to be sent, and hee shall be the  
expectation of Nations.* Which lat-  
ter wordes, the fore-named Cha-  
die Paraphrase, as also great Onke-  
los, (both of singuler authority a-  
mong the Iewes,) do interpret thus  
*Donex Christus seu Messias veniat  
&c. Vntill Christ or the Messias come  
(which is the hope and expectation  
of all Nations, as well Gentiles, as*

*Gene. 49,*

*Tharg. Hie-  
roso et On-  
kelos in hunc  
locum.*

*.ss. 81*

*Proofes of Christismitie*

ys that are Iewes,) the gouernment shall not cease in the house or Tribe of Iuda. By which sentence of Scripture, and interpretation of the Iewes themselves, we come to learne, (besides the promise of the Mesi-  
as,) two consequences in this matter, against the Iewes of latter times. First, if their Mesi-  
as must bee the hope and expectation as well of the Gentiles as of the Iewes; then can hee not be a temporall King to destroy the Gentiles (as the latter Iewes would haue it) but a spirituall King to raigne ouer them, & to bring in subiection their spirituall enemies, for them, (I mean the flesh, the world and the deuill,) as all true Christians doe beleue. Secondly, if the temporall kingdome of the house of Iuda, (whereof Christ must come,) shall cease and be destroyed at the coming of Mesi-  
as, as the Scripture a-  
uoucheth; how then can the Iewes expect yet a temporall king for their Mesi-  
as, as most fondly they do.

But to leaue this controuersie with the latter Rabbines, and to goe forwarde in declaration of that which wee tooke in hand, that is, to shew how Christ was fore-told and promised

The Mesi-  
as must be a  
spirituall, &  
not a tem-  
porall King.

*Proofes of Christianity.*

The tradi-  
on of the  
Iewes in  
Midrasch  
Thehilim.

See the ty-  
ples of these  
Psalmes  
heere speci-  
fied.

mitted to the Iewes. It is to be noted,  
that after the death of Iacob last  
mentioned, there is little recorded in  
scripture of the doings of this peo-  
ple, during the space of foure hun-  
dred yeres, being the time of their  
bondage in Egypt; but yet the tra-  
dition of that Nation teacheth, that  
as soon as they were deliuered out  
out of Egypt, and were in the Deserte  
towards the land of Promise, the 3  
sonnes of Chore, called Aser, Eleazar,  
and Abiasaphe, (of whom mention  
is made in the sixt Chapter of Exo-  
dus, and other places) made diuers  
songs and psalmes in the prayse and  
expectation of the Messias to come,  
and that the holy men of that tyme  
did solace themselves with singing  
the same: and that King David af-  
terwarde in the seconde parte of his  
psalmes, beginning from the forme  
and one, vnto the cyghty & seauen  
gathered the most part of these olde  
songs together, as they are yet to be  
seene in his psalmes.

*Moses prophetic of Christ.*

**B**UT Moses, who lyued with the  
people, & gouerned them in the



*Prooves of Christianity.*

wildernesse, had a cleere reuelation from G O D of this Messias, in these wordes, *I will rayse & p a Prophet to this people firm among their brethren, euen as my selfe: and I will put my wordes in his mouth, and he shall speake vnto them all things which I shall ordaine vnto him: and he that shall refuse to heare the words which he shall speake vnto the in my name, I will be reuenged vpon that man.*

Deut, 18,

Which wordes, that they cannot be vnderstoode of any other Prophet that euer liued after Moises among the Iewes, but onely of Christ, it appeareth most manifestly & plainlie by the testimonie of the holie Ghost, where he sayth, *And there arose not any other Prophet in Israel like vnto Moises. &c.*

Deut, 34,

*Dauids prophecie of Christ.*

AFTER Moises about foure hundred yeeres, ensued Dauid, vho for that he was a holy man, and the first King of the house of Iuda, out of whose linage the messias was to com, the particulers of thys misterie, werie more abundantly and manifestly

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*Psalm, 88,  
2, Reg. 7,*

*3. Reg. 5,  
1, Chro, 22*

*3, Regum, 12*

*Psalm, 2, 45*

revealed vnto him, then vnto any other. And first for assurance that Christ should be borne of that stock and lynage, these are the words of God vnto him; *I haue sworn to Dauid my seruauant: I will prepare thy seede fro eternitie, and will build vp thy seate so all generations.* Which words, albeit the latter Iewes wil apply it to King Salomon, that vvas Dauids sonne, (and so in some sence they may so be, for that King Salomon was a figure of Christ to com) yet properly these wordes, *And his kingdome shall stand for ever, and for all eternitie,* vvhich are so often repeated in thys & other places of the Scripture, cannot be verified in Salomon, whose earthly kingdome, was rent and torne in peeces straight after his death by Ieroboam, and not long after, as it were extinguished: but they must needs be vnderstood of an eternall King, vvhich shoulde come of Dauids leede; as must also these other wordes of GOD in the Psalmes; *Thou art my son, thys day haue I begotten thee, I wil giue vnto thee the Gentiles for thine inheritance.* Which was neuer fulfilled in Salomon, nor in any other tempo-

*Prooſes of Chriſtianitie.*

ral king in Iurie after him. And much  
leſſe theſe words which follow; *Hee* *Psalm 71,*  
*ſhal endure with the ſun,* & before  
the moone from generation to gene-  
ration. There ſhal riſe & in his daies  
peace, & til the moone be taken away  
he ſhall raigne from ſea to ſea, & into  
the ends of the world: al Kings ſhall  
adore him, & al nations ſhall ſerue  
him: for that hee ſhall deliuer the  
poore man that had no helper: Hee  
ſhall ſaue their ſoules, & deliuer the  
from & ſury, and from iniquitie: all  
Tribes of the earth ſhall be bleſſed in  
him, and all Nations ſhall magnifie  
him.

Theſe wordes of Chriſtes eternall  
kingdom, and of his enduring to the  
worlds end; of his vniuerſall raigne  
ouer Iewe and Gentile, of his ado-  
ration by all Nations; of his deliue-  
rie of ſoules frō bondage of iniquity,  
and finally, of his making bleſſed all  
Trybes of the earth; cannot poſſi-  
ble bee applyed to any temporall  
king that euer was among the Iews,  
or euer ſhall be vnto the worlds end,  
but onely Chriſt.



*Prooſes of Chriſtianity.*

*So Jeremies prophecie of  
Chriſt.*

*Jerem, 23,  
and 33,*

**T**His promiſe made vnto Dauid,  
for Chriſt to come of his ſeede,  
is repeated after his death, by many  
Prophets, and confirmed by God, as  
in Ieremie, where God uſeth theſe  
wordes, *Beholde, the dayes come on,*  
*and I will raiſe vp to Dauid a juſt*  
*ſeede, and he ſhall raigne a King, &*  
*ſhall bee wiſe, and ſhall doe iudge-*  
*ment and iuſtice vpon earth. And in*  
*his dayes ſhall Iuda be ſaued, & Iſ-*  
*rael ſhall dwell confidently, and this*  
*is the Name that men ſhall call him,*  
**OVR IVST GOD.** All this  
was ſpoken of Dauids ſeede, aboue  
four hundred yeres after Dauid was  
buried.

Which prooueth manifeſtly, that  
the former promiſes and ſpeeches,  
were not made to King Dauid for  
Salomon his ſonne, or for any other  
temporall King of Dauids line: but  
for Chriſt, who was called ſo parti-  
cularly, *The ſonne and ſeede of Da-*  
*uid:* for that Dauid vvas the firſt  
King of the Trybe of Iuda, and not  
onely was Chriſtes Progenitor in the  
Fleſh,

*Prooſes of Chriſtianity.*

Heſh, but alſo did beare his type and figure in many other things.

*¶ Ezechiels prophecie of*

*Chriſt.*

**F**OR which cauſe likewise in the Prophet Ezechiel (Whollyued about the ſame time that Ieremie did) the Meſſias is called by the name of Dauid himſelfe; for thus GOD ſpake at that time vnto Ezechiel, *I will ſaue my ſlocke, nor ſhall they bee any longer left to the ſpoile, & I will raiſe ouer them, One Paſtour, which ſhall feede them, my ſervant Dauid, hee ſhall feede them, & hee ſhall be their Shepheard & prince, & I will bee their God, and will make with them a conenant of peace.*

*Ezech, 34.*

Chriſt is called Dauid.

In which words, not only we that are called Chriſtians; but the latter Iewes alſo themſelues doe confeſſe in their *Thalmud*, that their Meſſias is called by the name of Dauid, for that he ſhall diſcende of the ſeede of Dauid; as by reaſon alſo it muſt of neceſſitie be ſo, for that King Dauid being dead foure hundred yeres before theſe wordes were ſpoken, (as hath bene noted) could not nowe

*Thal. tract. Sanch. cap. halec.*

*Prooſes of Chriſtianity.*  
come againe to feede Gods people,  
or gouerne them himſelfe.

*The Prophecie of Eſay touching  
Chriſt.*

**E**Say the Prophet, who liued a-  
bout a hundred yeres before Je-  
remie and Ezechiell, had meruailous  
fore-knowledge of the Meſſias, and  
his affayres, and describeth him very  
particularly, beginning in this ma-  
ner. *In the latter dayes, the Hill of  
Gods houſe ſhall be prepared vpon  
the toppe of mountaiues & al Nati-  
ons, (or Gentiles) ſhall ſtrowe vnto  
him. And many people ſhall ſay, come  
and let vs aſcend vnto the Hill of the  
Lord, & he ſhal teach vs his wayes,  
and wee ſhall walke in his pathes, he  
ſhal iudge Nations &c.* Which ve-  
rie wordes are alſo repeated in Mi-  
cheas the Prophet, and are applyed  
there (as alſo here) vnto the Meſſias,  
& can haue no other meaning, by the  
iudgement of the Iewes & Hebrues  
themſelues. And Eſay dooth proſe-  
cute the ſame matter afterwardes, in  
diuers Chapters. As for example, in  
the fourth, talking of the ſame Meſ-

*Eſay, 2.*

*Mich, 4.*



*Prooſes of Chriſtianitie.*

ſias, which before he called *the Hill*  
of Gods houſe, he addeth theſe words. *Eſay, 4,*  
*In that day ſhal the iſſue of the Lord*  
*be in magnificence & glory, and the*  
*fruite of the earth in ſublimitie and*  
*exultation, to all ſuch as ſhal be ſaved*  
*of Iſraell.* In which words he calleth  
the Meſſias, both *the iſſue of GOD,*  
and *the fruite of the earth,* for that *Eſay, 9,*  
he ſhould be both God & man. And  
in the ninth Chapter hee calleth him  
by theſe termes, *Admirable, Coun-*  
*ſeller, God, Strong, Father of the fu-*  
*ture world, and Prince of peace.*

In the eleuenth Chapter, hee de-  
ſcribeth him moſt wonderfully, in  
theſe words; *There ſhall goe forth a*  
*branch of the ſtocke of Jeſſe,* (which *Eſay, 11,*  
Jeſſe was Dauids father.) and out of *Pſalm, 71,*  
*the roote of that branch, there ſhall*  
*mount vp a flower, and the Spirit of*  
*the Lord ſhal reſt vpon him, the ſpy-*  
*rite of wiſdome & of vnderſtanding,*  
*the ſpirit of counſel & fortitude, the*  
*ſpirit of knowledge & pietie: he ſhal*  
*not iudge according to the ſight of* The won-  
*(fleſhlie) eyes, nor yet condemne ac-* derfull pro-  
*cording to the hearing of (fleſhlie)* perties of  
*eares: but hee ſhal iudge poore men* Chriſt.  
*in iuſtice, and ſhall diſpute in equity*  
*for the miſde men of the earth. Hee*  
*I. ſ. ſhall*

## Proofof Christianity.

shall strike the earth with the rod of his mouth, & with the spirit of his lips shall he sleie the wicked man. Justice shall bee the girdle of his loynes, and sayth shall bee the bande of his reynes, &c.

Hetherto are the wordes of the Prophet, wherein truly nothing can bee more plaine & euident, then that by the rodde or branch of Iesse, is meant the virgine Mary, who directly descended of the linage of Iesse, & by the flower ascending from this branch, must needes be vnderstood Christ, that was borne of her, & had all those excellencies & priuiledges aboue other men, which Esay in this place assigneth vnto him.

Whose further graces yet, & speciall diuine properties, the same Prophet expresseth more particularly in the Chapters following, where hee sayth; He shall for ever overthrowe and destroy death: he shall open the eyes of the blind, and the eares of the deafe, hee shall not cry nor contend, nor shall he accept the person of any man: but in truth shall hee bring forth iudgement. Hee shall not be sorrowfull nor tribulent. &c.

And finally, in the forty and nine Chap.

Math, 1,

Luke, 3,

Acts, 13,

Rom, 15,

Other properties of Christ.

Esay, 35,

Esay, 35,

## Prooſes of Chriſtianitie.

Chapter, he alledgeth the wordes of  
God the Father vnto Chriſt, touch-  
ing his Commiſſion, in thys ſort: *Isa* 49,  
*is too little that thou be to me a ſer-* *Acts, 13, 47*  
*uant, to raiſe vp the trybes of Iacob,*  
*and to conuert vnto mee the dregs of*  
*Iſraell Beholde, I haue appointed*  
*thee alſo for a light vnto the Gen-*  
*tiles, that thou be my ſaluation vnto*  
*the uttermoſt parts of the earth.*

The Com-  
miſſion of  
Chriſt.

### *Daniels prophecie of* *Chriſt.*

**A**ND to concludẽ thys matter,  
without alleadging more Pro-  
phcies for the ſame, (which in truth  
are infinite throughout the Bible)  
Daniell that lived in the end of the  
captiuitie of Babylon, a little before  
Aggeus, Zacharias, and Malachias,  
(who were the laſt Prophets that e-  
uer flouriſhed among the Iewes, al-  
moſt five hundred yeeres before the  
natiuitie of Chriſt;) this Daniell (I  
ſay) reporteth of himſelfe, that bee-  
ing in Babilon, and hauing faſted,  
worne Sack-cloth, and prayed long  
vnto G O D, there came the Angell  
Gabriell vnto him at the time of the  
euening ſacrifice, & fore-tolde hym

not



*Prooſes of Chriſtianity.*

not onely of the deliuerance of the people of Iſraell from the captiuitie of Babylon out of hand, for that the ſeauenty yeeres of their puniſhment fore-told by Ieremie, were now expired, but alſo hee told him further, that the tyme of the vniuerſall deliuerance of man-kinde, from the bondage and captiuitie of ſinne, was now ſhortned, and that after ſeuentie Hebdomades, (which as ſhall be ſhewed after, made vp juſt the time that paſſed from the rebuilding of the Temple of Ieruſalem after theyr deliuerance from Babilon, vnto the birth of Chriſt,) there ſhoulde bee borne the Sauour of the world, and be put to death for the redemption of man-kind.

*Daniell, 9;*

The Angels vvordes are theſe; *I am com to ſhew thee (O Daniel) for that thou art a man of good deſires. And therefore doe thou marke my ſpeech, and vnderſtande this Viſion. The ſeauentie Hebdomades are ſhortned vpon thy people, & vpon thy holy Citie: to the end preuarication may be conſumed, & ſin receive an end, to the end iniquitie may bee blotted out, and eternall iuſtice brought in her place: & to the end Viſions and*

*pro-*

## Prooves of Christianity.

prophecies may bee fulfilled, and the  
Saint of Saints annoynted. Know thou  
therefore and marke, that from the end  
of the speech, for rebuilding of Ierusa-  
lem unto Christ the Captaine, there  
shall be Hebdomades seauen, and Heb-  
domades sixty two, and after sixty two  
Hebdomades, Christ shall bee put to  
death, and the people which shall denie  
him, shall not be his people.

I might passe on further to other  
Prophets, and make no ende, if I  
would alledge what might be sayde  
in this behalfe; for that the whole  
Scripture runneth all to this one  
poynt: to fore tell and manifest  
Christ, by signes, figures, parables,  
and prophecies; and for this cause  
was it principally written. But that  
which is already spoken, shall bee  
sufficient for our first consideration,  
whereby is seene, that among the  
Iewes from age to age, Christ was  
prophecied and fore-tolde, together  
with the eternity of his kingdome,  
that should be spiritual.

The Butte  
of all scrip-  
ture.

The

## Prooſes of Chriſtianity.

### ¶ The ſecond Conſideration.

That Chriſt  
ſhould be  
both God  
and man.

The cu-  
ſtome of  
Heretiques.

NOWE followeth there a ſeconde  
conſideration of the quality of  
Chriſtes perſon, of no leſſe impor-  
tance then the former, and wherein  
the latter Iewes doe more dyſcent  
from vs: & that is, of the God-head  
of the Meſſias promiſed, I ſay the  
latter Iewes or Rabbines, are diffe-  
rent heerein from vs, as alſo they are  
in many other poynts and articles,  
wherein theyr anceſtors (that were  
no Chriſtians) did fully agree. Even  
as all Heretiques are woont to doe,  
that firſt breake in one poynt, and  
then in another, from the true Catho-  
lique faith of Chriſt, to follow mens  
traditions; and ſo doe run on from  
one to one, making themſelves in all  
thinges as diſlike as they can, for ha-  
tred of that vnity, where vnto their  
pride will not ſuffer them to returne.  
So is it in the generation of thys re-  
probate people, who firſt agreed  
with vs in all, or moſt poynts, tou-  
ching Chriſt to come, and denied  
onely the fulfilling or applicacion  
thereof in Ieſus our Sauour, but af-  
terward



### Proofes of Christianity.

terward, theyr vngracious of-spring,  
beeing not able to stand in that issue  
against vs, deuised a newe plea; and  
betooke themselves to a farre higher  
degree of impiety, affirming that  
wee attribute many things vnto Ie-  
sus, that were not fore tolde of the  
Messias to come; and among other;  
that he should be God, & the sonne  
of God, and the second person in  
Trinity, &c.

But heerein (no doubt) these ob-  
stinate and gracelesse men, doe shew  
themselves both ignorant of their  
owne Scriptures, & disagreeing from  
the wrytings of their owne forefa-  
thers. For as for Scriptures, it is eu-  
dent by all, or most of the Prophets,  
alleged before, that Christ (or the  
Messias must be God) and the sonne  
of God, indued with mans nature;  
that is, both God and man. So in  
Genesis, where he is called *the seede*  
*of the Woman*, it is apparant that hee  
shall be man; and in the same place,  
when he is promised *to crush the de-*  
*uill, and to breake his head*: who can  
doe this but onely God? Likewise,  
when he is called *Germen Iehoue*, the  
seede of our Lorde God, hys God-  
head is signified, as is his man head  
also,

That Christ  
must bee  
both God  
and man.

Gene. 3.

The first  
prooffe.

Esay, 4.

# *Proofes of Christianity.*

*Esay, 9,  
Psalm, 71.*

*Psalm, 109,  
Esay, 52,  
Psalm, 96,  
Hebrew, 1:  
Psalm, 110.*

*Math, 2,  
Luke, 20.  
\* Iehoua  
in Hebrew.  
Psalm, 110.*

*Rab. Ionath.  
lib. collect, et  
Misdr. Te-  
hillim, in  
Psalm. 2. v. 7*

also, when in the same place hee is named the fruite of the earth. Who can interpret these speeches; That, his kingdom shall be everlasting. That, he shall endure until the moone be taken away, and after. That, God begate him before Lucifer was created. That, no man can tell or account his generation. That, all Nations, and Angels must adore him. That, hee must sitte at the right hand of GOD. And many other such speeches pronounced directly and expressly of the Messias; who (I say) can vnderstand or interpret them, but of God, seeing that in man they cannot be verified? And as for the last of these testimonies, concerning Christes sitting at his Fathers right hande: three of our Euangelists doe report, that Iesus did blanke diuers of the learnedest Pharisees, with alledging onely these words of Dauid. The \* Lord sayd to my Lord, sit at my right hand until I put thine enemies at thy foot-stoole. For (sayd Iesus) if Christ bee Dauids sonne, howe dyd Dauid call him hys Lord? signifying heereby, that albeit the Messias was to be Dauids sonne, according to his man-head; yet was he to be Dauids Lord

accor-

*Proofes of Christianity.*

according to his God-head. And so doe both Rabbi Ionathan, and the publique Commentaries of the Hebrues interpret this place.

Micheas is plaine, *And thou Bethleem, out of thee shall proceede a Ruler in Israell, and his going forth is from the beginning, and from the dayes of eternitie.* This cannot be understood

of any mortall man, that ever was or shall be. But yet Esay goeth further when he sayth; *A little child is borne vnto vs, and a young sonne is giuen vnto vs, and his principality is vpon his owne shoulder, and his Name shall bee G O D, the Father of the future world, (King of eternitie) the Prince of peace,*

In which words, we see that Christ is called G O D. But if the Iewe doe caull heere, and say, that El or Elohim the Hebrue words, which wee interpret God in thys place, may sometime be applyed to a creature, as in Exodus, once El signifieth an Angell, and Elohim at other times, is applyed to Iudges; the mark this discourse of Dauid touching the Messias, to whom hee sayth; *Thou art beautifull in forme about the chylidren of men: grace is pressed in thy lips, and there-*

The second  
proofe.

*Mich. 5,*

*Esay, 9.*

\* So it is in  
the Hebrue

An objecti-  
on answered.

*Exod. 10.*

*Psalme 45.*



## Prooves of Christianity.

therefore hath God blessed thee for ever, &c. Thy seate O God is for ever and ever: the rodde (or Scepter) of thy Kingdome, is the rod of direction, thou hast loved iustice, and hated iniquity, therefore God, thy God hath annointed thee with oyle of ioy above thy partners. Heere the Messias is called God twice by the same word *Elohim*, as God his Father is: and therefore as the worde signifieth twice God in the one, so must it also in the other.

The third  
prooffe.

*See the 1st of  
the 1st of the  
1st of the 1st*

Christ is  
called Ie-  
houa.

\* See Esay,  
cap. 18, ver.  
7, and cap.  
28, ver. 5.

But to remooue all ground of this  
refuge touching *El* or *Elohim*, that  
are names of GOD, which may  
be communicated sometimes, and  
vppon some occasions to creatures:  
most apparant it is, that the name  
*Tehoua*, which is called *Tetragram-  
maton*, and which is so peculiar to  
GOD alone, as neuer it may bee  
communicated to anie other, thys  
name (I say) which is of such reue-  
rence among the Iewes, as they dare  
not pronounce it, but in place thereof  
doe reade *Adonai*, that signifieth  
Lord, is every where almost in scrip-  
ture, attributed to Christ, \* namely  
where the Latine Interpreter hath  
translated Lord: as for example, in

## Prooſes of Chriſtianity.

two diuers places of Ieremy, after the long deſcription of the Meſſias, which before I haue recited, he concludeth thus; *Hoc eſt nomen quod vocabunt eum, Iehoua iuſtus noſter*: Thys is the name which they ſhall call, *Our iuſt Iehoua*, as the Hebrue hath word for word, *Iehoua our Iuſtice*. And ſo doe the auncient Hebrue expoſitors confeſſe vpon thys place of Ieremie, namely, Rabbi Abba, who asketh the queſtion what Meſſias ſhall bee called? and then hee aunſwereth out of thys laſt place, *Hee ſhall be called the eternal Iehoua*. The like doth Miſdraſch gather vpon the firſt verſe of the 33<sup>d</sup> Pſalme. And Rabbi Moſes Hadarſan, expounding a place of the Prophet Sophony, Chapter, 3, verſe, 9, concludeth thus; *In this place Iehoua ſigniſieth nothing elſe but the Meſſias*.

Whereby appeareth, that as well in ſcripture, as alſo in the opinion of olde Hebrue expoſitors, the Meſſias was to be true God and man. And I might alledge manie other testimonies of auncient Rabbines, if it were not too long: eſpecially, if I would enter among the kind of expoſitors,

*Ierem. 23.*

*Ierem. 33.*

*Rab. Abba*

*coment in*

*Thren. v. 16.*

*Miſd. Teh.*

*in Pſalm, 30*

*ver. 1.*

*Rab. Moſes.*

*Hadarſ. in*

*Gene. ca. 4 l.*

*Prooves of Christianity.*

Two sorts  
of Hebrue  
expositors,  
Cabalists &  
Thalmu-  
dists.

positors, whom they call Cabalists, (who are more auncient, and lesse brutish then are the other sort, which are termed Thalmudists,) shoulde finde many cleere and manifest declarations against the Iewes doctrine and error of latter times. And among other, (for example onely of Cabalisticall expositions) I refer the Reader to the discourse of Rabbi Hacadosch (which in Hebrue signifieth the holy Rabbine, & liued not long after Christ) vppon the wordes of Ieremy before recited; in which for that he findeth the Messias to be called *Iehoua*, which worde in the Hebrue is compounded of the three Letters, *Iod*, *Vau*, and *He*, twise repeated; thys Doctor maketh thys discourse by arte Cabalist, in thys manner.

*Ierem. 23.*

*Rab. Hacadosch in E-say, cap. 9.*

A Cabalisticall discourse.

Even as (sayth hee) the Letter *He* in *Iehoua*, is compounded of two other Letters, named *Daleth* and *Vau*, (as appeareth by their forme) so shal the Messias, (that is signified by this word *Iehoua*,) bee made of two natures, the one diuine, and the other humane. And as in *Iehoua*, there is twise *He*, and consequently two *Daleths*, and two *Vaus* contained there-



### *Prooves of Christianity.*

in: so are there two birthes, filiati-  
ons, or child-hoods in Melsias, the  
one, whereby hee shall be the sonne  
of God, and the other, whereby hee  
shall be the sonne of a Virgin, which  
Esay calleth the *Propheteesse*. And as  
in *Iehoua*, the letter *He* is twise put,  
and yet both *Hes* do make in effect  
but one letter; so in Melsias there  
shall be two distinct natures, and yet  
shall they make but one Christ.

*Esay, 8.*

Thus playeth this Cabalist vppon  
the Letters of *Iehoua*, (according to  
the manner of theyr diuinity,) and  
draweth great misteries (as yee see)  
from Letters ends. In which kinde  
of reasoning, albeit we put no ground  
of strength at all; yet is it sufficient  
to shew, that among the elder Iews,  
it was knowne and confessed doc-  
trine, that Christ shoulde bee both  
God and man, and haue two natures  
conioyned distinctly in one person,  
which is the same that we Christians  
doe affirme.

Nay, I will adde further, (and this  
is greatly to be obserued,) that the  
selfe same auncient Iewes, (as some  
also of the latter) do hold, and proue  
by Scripture, that Christ shall be, (for  
alwaies they speake of the Melsias to  
come)

The fourth  
prooe.

Christ cal-  
led the Son  
of GOD.

*Proofes of Christianity.*

*Gene. 49.*

*Rab David  
Kimhi. in lib.  
radicum.*

*Esay, 4.*

*Tharg. in  
hunc locum.*

*Psal. 49.*

*Psal. 2.*

*\* This is  
according*

come) the very sonne of God, *Et  
verbum Dei incarnatum*, & the word  
of God incarnate, or made fleshe.  
And for the first, that shall bee the  
sonne of God, they prooue it out of  
diuers places alledged by me before  
as for example, out of Genesis, where  
the Latine text hath, *The Scepter of  
Iuda shall not be taken away, vntill  
he come that is to be sent.* The Hebrue  
hath, *vntill Silo come*, which Silo,  
Rabbi Kimhi proueth by a long dis-  
course, to signifie so much as *Filius  
eius*, his sonne, that is, the sonne of  
God. The same they prooue by the  
place of Esay, where the Melsias is  
called *German Iehoue*, the seede or  
sonne of Iehoua. Which the Chal-  
die Paraphrase termeth, *the Messias  
of Iehoua*. They proue the same also  
out of diuers Psalmes, where Christ  
is called plainely the sonne of God,  
as where it is sayd; *He shall say vnto  
mee, thou art my Father, &c.* I will  
put him mine eldest sonne, more higher  
then all the Kings of the earth, &c.  
Iehoua said vnto me, *thou art my son  
this day haue I begotten thee, &c.*  
Kisse the \* son ye Kings and Iudges of  
the earth, and happy are all they that  
place theyr hope in him. Which last  
word

## Prooſes of Chriſtianity.

words can no way be vnderſtood of the ſonne of any man, for that it is written, *Cursed is the man, that putteth his truſt in man.* Wherefore Rabbi Jonathan, Rabbi Selemoth, Aben Ezar, and others, doe conclude by theſe & other places which they alledge, that the Meſſias muſt bee the very ſonne of God.

And for the ſecond poynr, they goe yet further, aſſuming this ſonne to be *Verbum patris*, the worde of God the Father. Which the foreſaid Jonathan in his Chaldy Paraphraſe, doth expreſſe in many translations; as for example; where Eſay ſaith *Iſrael ſhall be ſaued in Iehoua with eternall ſalutation* (which Iehoua ſignifieth Chriſt, as all men doe confeſſe) Jonathan \* turneth it thus; *Iſraell* \* In the ſhall bee ſaued by Gods word. So a Chaldic gine, where God ſayth by Hoſea, *I will ſaue the houſe of Iuda by Iehoua their God*, (which is by Chriſt) Jonathan tranſlateth it thus, *I will ſaue Iuda by the word of their God.* In lyke manner, where David wryteth, *Iehoua ſayde to my Lord, ſitte at my right hand*, Jonathan expreſſeth it thus; *Iehoua ſayde vnto his word, ſitte at my right hand.* So Rabbi

to the He-  
brue text,  
Jerem. 17.

The fiſt  
prooſe.

\* In the  
Chaldic  
Paraphraſe.  
Hoſea. 1.  
Pſal. 110.



*Prooſes of Chriſtianity.*

**Rab. Iſaack**  
com. in cap.  
47, Gene.  
Pſalm, 106.  
verſe, 20.  
**Rab. Simeon**  
**Ben. Iaſai.**  
com. in cap.  
10, Gene.  
Iob, 19.

**Rabbi Iſaack Arama**, wryting vpon  
Genesis expoundeth this verſe of the  
Pſalm; *He ſent his word, and healed*  
*them, &c.* to bee meant of Meſſias,  
that ſhal be Gods word. And **Rabbi**  
**Simeon**, the chiefe of all the Caba-  
liſts, vpon theſe words of Iob, *I ſhall*  
*ſee God in my fleſh*, gathereth that the  
word of God ſhal take fleſh in a wo-  
mans wombe. So that this doctrine  
was nothing ſtrange among the an-  
cient Rabbines.

**Rab. Simeon,**  
in Zoar.

**Deut. 6.**

The bleſſed  
Trinitie,  
prooued by  
an auncient  
Rabbine.

For further confirmation where-  
of, (ſeeing the matter is of ſo great  
importance) conſider what is recor-  
ded in a Treatiſe called Zoar, of high  
authority among the Iewes, where  
**Rabbi Simeon** that was laſt before  
alleged, citeth a place out of olde  
**Rabba Iſda**, vppon theſe words, in  
Deutronomy, *Iehoua our Lord, is one*  
*Iehoua*, which wordes, the ſayd auncient  
**Rabbi Iſda** interpreteth in this  
manner; by the firſt *Iehoua* in this  
ſentence, (being the incommuni-  
ble name of God,) is ſignified, ſay-  
hee, **GOD the Father**, Prince of all  
things. By the next words *our Lord*  
is ſignified **GOD the ſonne**, that  
fountaine of all Sciences. And by  
the ſecond *Iehoua*, in the ſame ſen-  
tence

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tence, is signified G O D the holie Ghost, proceeding of them both. To all which there is added the worde (*One*) to signifie that these three are inuincible. But this secrete shall not bee reuealed vntill the comming of Messias. Hetherto are the wordes of Rabbi Ibda, reported in Zoar by Rabbi Ibda, vwhere also the sayde Rabbi Simeon interpreteth these wordes of Esay, *Holy, Holy, Holy, Lord God of Sabaoth*, in this maner. Esay by repeating three times holy, sayth hee, doth as much, as if he had said, Holy Father, holy Sonne, and holie Spirit: which three holies, do make but one only Lord God of Sabaoth.

Finally, I will conclude thys controuerisie betweene the latter Iewes and vs, vwith the authoritie of learned Philo, vwho liued in the verie same time with Christ, and was sent Embassadour twise to Rome, in the behalfe of his Nation in Alexandria; that is, first in the 15. yeere of Tyberius the Emperour, which was three yeeres before Christes passion, and the very same yeere wherein he was baptized by S. Iohn: & the second time about eyght yeres after, to wit, in the first yere of the raigne of Caligula

The first  
prooffe

*Phil. li. 2. .  
legat Ruff.  
l. i. hist, 1. 6  
Euseb. in  
Cron.*

K.

ligula

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ligula. Thys man, that was the learnedest that euer wrote among the Iewes, (after the writers of holy scriptures ceased) made a speciall Booke of the banishment of his Countrymen; where hee hath this discourse ensuing.

*Philo lib. de  
exulibus.*

What time may bee appointed, (saith he) for the returne home of vs banished Iewes, it is harde to determine. For by tradition wee haue, that we must expect the death of an high Priest. But of those some die quickly, and some liue longer. But I am of opinion, that this high Priest shall be the very worde of G O D, which shall be voyde of all sinne, both voluntarie and inuoluntarie: vvhose Father shall be God, and this Word shall be that Fathers vvisedome, by which all thinges in the world vvcre created. His head shall be annointed with oyle, and his kingdome shall flourish, and shine for euer.

Thys vvrote Phylo at that tyme, whē he little imagined, that the same high Priest, whom hee so much expected, and the same word of God, whose kingdome he describeth, was now already come into the worlde. And this shall suffice for our second  
confi-



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conſideration what manner of Meſſias the Iewes did expect.

*The third Conſideration.*

NOW in the third place commeth to be conſidered, what authoritie and power the Meſſias ſhould haue at his appearance vppon earth, and whether he ſhould change and abrogate the Lawe of Moſes, or no? Wherein there is no leſſe controuerſie betweene vs and the latter Iewes, then in the former poynt of his diuinitie. For we hold with Saint Paule, that the Lawe of Moſes was gyuen vnto the Iewes but for a time, to entertaine the people withall, & by the outward ſignes & ceremonies which it had, (whereof the moſt part, of all prefigured Chriſt to come,) to bee theyr Schoole-maſter and leader to the time of faith, wherein it ſhoulde be abrogated, and a farre more perfect law ſet down by Chriſt in place thereof.

Thys wee proue firſt, for that the Lawe of Moſes was an imperfect Lawe, bringing nothing to perfection, as S. Paule well noteth? It vvas

Whether  
chriſt ſhould  
change the  
Lawe of  
Moſes.

*Gala. 3, et 4  
Hebru, 7.*

*1, Cor. 20,*

The Lawe  
of Moſes  
imperfect.  
*Hebr, 7.*

*Prooves of Christianite.*

*Acts. 15,*

*Gala. 3,*

*Deut. 15,*

*Deut. 13,*

*Leuit. 5, 25,*

*Exod. 23,*

*Deut. 27,*

*Good rea-  
sons.*

as S. Peter saith, a burdensome lawe which the Jewes theselues were not able to beare, for the multitude of ceremonies therein contained. It was a carnall and seruile Lawe, consisting most in the externall. It was a Lawe of terror and feare, more then of loue and libertie of the spirite. It was a Lawe (as I sayde before,) of signes and figures for things to come, & consequentie to cease, whe those thinges which it prefigured should come to be present. It was a Lawe peculiar & proper to the Jewes onely, without respect of all the rest of the world: and the exercise thereof was allowed onely in the Countrey of Iurie; and that which is more, it was not permitted but in one place onely of that Countrey, that is, in Ierusalem, whether euery man was bound to reparaire three times a yere to wit, at the Pasqua, at the Pentecost, and at the feast of Tabernacles, and in that place alone to make their sacrifices, and in no other country or place besides.

Nowe then reasoneth the learned Diuine, if this Lawe of Moses were for the Jewes, and Iury onely, howe could it serue for the time of the  
Messias

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Messias, who was to be king aswel of the Gentiles as of the Iewes; and to rule all people in the vvorlde, that shoulde beleue in him vnder one law. If the exercise of this lawe were allowable onely, and lawfull in Ierusalem, how could it possiblie bee fulfilled by Christians, that are dyspersed ouer all the world? as for example, howe could they repayre to Ierusalem thrise euery yeere? howe shoulde euery woman that shoulde dwell in England or India, repaire to Ierusalem for her purification after euery child-birth, as by the Lawe of Moses shee vvas commanded?

*Psalm, 2, 21*

*Esay, 2, 11.*

*Leuit, 12.*

*Exod, 13,*

*Num, 8,*

Most euident it is then, which wee sayd before, that this Lawe vvas gyuen but to endure for a time. And to vse S. Pauls owne words, it was but *Introductio melioris spei*, an introduction to a better hope. It vvas but an entertainment to that people (which by their beeing among the Egyptians, were prone to Idolatrie) vntill Christ should come and ordaine a perfect Lawe. That is, a Law of spirit and internall affection: a lawe of loue and libertie: a Lawe that should be common to all men, the perfecti-  
serue for all Countries, times, places,

*Hebrw. 7.*

The new  
lawe of  
Christ, and  
the perfecti-  
ons thereof.



*Prooſes of Chriſtianity.*

and perſons; a Law that ſhould bee written in the bowels of our hearts: a Law that ſhould be tollerable, eaſie, ſweete, plaine, light, brieſe, and flexible, as wel to the poore as to the rich, a Lawe (to conclude) that ſhould conſiſt in charitie.

*Deut. 18,*

Thus ſignified Moſes, vwhen hee ſaide to his people, after hee had deliuered the former law vnto them; *The Lord ſhall raiſe vnto you a prophet of your owne Nation, and from among your owne bretheren, as my ſelfe, him ſhall you heare.* As though he had ſayd, you ſhal heare me vntill he come, that muſt be a Law gyuer as my ſelfe, & yet of a more perfect Law, & therefore more to be hearde and obeyed. And then hee addeth, *whoſoever ſhall reſuſe to heare the words of this prophet, I my ſelfe will reuenge it ſaith the lord God* Which words cannot bee veriſied in any other Prophet after Moſes vntill Chriſt; for that of thoſe Prophets the Scripture ſaith, *There aroſe no prophet like vnto Moſes in Iſraell.*

*Deut. 34,*

Which is to be vnderſtoode, that they had no authoritie to be Law-makers, as Moſes had, but were all bound to the obſeruatiō of ſy Law one.

*Prooſes of Chriſtianity.*

onely which Moſes left vntill Chriſt came, whom Moſes here calleth *a prophet as himſelfe*. That is, a Law-maker, and exhorteth all men to heare and obey him.

This yet is made more playne by the Prophecie of Eſay, vwho ſayth, *Out of Sion ſhal come a law, and the word of God out of Ieruſalem*, which cannot be vnderſtood of Moſes law, that had beene publiſhed eight hundred yerſ before this was ſpoken, and that from the mount Sinai, and not from Sion. But Chriſtes Lawe began from Sion and Ieruſalem, & from thence was ſpredde into al the world. Which the ſame Eſay foreſawe, when talking of the comming of the Meſſias, he ſayth: *In that day there ſhalbe an Altar to God, in the miſt of the Land of Egipt. And the title of the Lorde at the end thereof. &c. And God ſhal bee knowne to the Egyptians at that day, & they ſhall honour him with ſacrifices & oblations.* Which words could not be verified in the lawe of Moſes, for that by that Lawe, the Egyptians coulde haue neyther Altar nor ſacrifice, but at Chriſtes comming it was fulfilled whē the Egyptians were made Chriſtians,

*Eſay, 2,*

*A new lawe prophecied.*

*Eſay, 19,*

*Prooſes of Chriſtianity,*

ſtians, and enioyed both the Altars and Sacrifices that Chriſtians do vſe.

The ſame thing was foretolde by GOD in Malachie, where he ſayth to the Iewes and of the Iewiſh Sacrifices. *I haue no pleaſure in you, neither will I receaue oblations at*

*Mala, 1,*

The repro-  
bation of the  
olde Lawe,  
with a pro-  
miſe of new.

*your hands. For that fro the riſing of the ſun vnto the going downe thereof, my name is great among the Gentils, & they doe ſacrifice vnto mee euery where, & doe offer vnto my name a pure oblation, ſaith the Lord God of Hoſtes.* In which words we ſee firſt, a reprobation of the Iewiſh ſacrifice, & coſequently of the law of Moſes, vvhich dependeth principally of that Sacrifice. Secondly, wee ſee, that among the Gentiles, there ſhould be a pure manner of ſacrifice, more gratefull vnto God then the other was, and ſuch, as might bee performed in euery place of the world, and not to be tyed to one place onelie, as the Moſaicall Lawe, and ſacrifice was. And finally, I will conclude thys whole matter, with the expreſſe words of God himſelfe, concerning the ceremonies and precepts of the old law; *Dedreis preceptis non bona, & iudicia in quibus non valent.*

*Ezech, 20,*



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I gaue vnto them precepts that were not good, and iudgement wherein they should not liue. That is, they were not good to continue perpetually, nor shall they liue in them for euer, but vntill the time by mee appointed; of which time he determineth more particularly by Ieremie the Prophet, in these words, Beholde, the dayes shall come, & I will make a newe Couenaut or Testament with the house of Israell and Iuda: not according to that Couenaut which I made with your Fathers. when I brought them forth of the Land of Egypt. Where you see, that at the coming of Christ into this world, (for of him and his birth, hee talketh at large in thys Chapter) there shall be a newe Testament, contayning a different Law from that of the olde Testament, which was giuen to the Iewes at their going forth of Egypt.

*Ieremie. 31.*

*A newe Testament promised.*

Thus much then hetherto hath beene shewed, that Christ in all ages was fore-told & promised; that hee should be God, and that his authoritie should be to change the Lawe of Moyses, that was giuen but for a tyme, and to establish a newe Lawe and Couenaut, and a newe Testa-

*The sum of that which hath beene sayd.*

*Proofes of Christianity.*

ment of his own, that should endure  
and continue for ever.

*The fourth Consideration.*

All particu-  
lers foretold  
of Christ.

**A**ND albeit these things be verie  
wvonderfull, and sufficient to e-  
stablish anie mans beleefe in the  
world, when he shall see them fulfil-  
led, (which shall bee the argument  
of my second Section,) yet resteth  
not the Scripture heere, but passeth  
further, and fore-telleth euery parti-  
culer acte, accident and circum-  
stance, that shall fall out of impor-  
tance about the Messias at his com-  
ming, incarnation, birth, life, death,  
and resurrection. As for example, at  
what particuler time and season hee  
should appeare, *Gene. 49, verse, 10.*  
*Math, 1,* That he should bee borne of a Vir-  
gine. *Esay, 7, ver. 14.* That the place  
of his birth should be the towne of  
*Luke, 2,* Bethleem, *Micheas, 5, v, 1* That at  
his birth, all the infants rounde a-  
bout Bethleem should be slaine for  
*Math, 2,* his sake. *Ieremy. 31, ver. 15.* That the  
Kings of the East should come and  
adore him, & offer golde and other  
*Math, 2,* gyfts vnto him. *Psal, 71. r. 10.* That  
hee

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he should bee presented by his Mother in the Temple of Jerusalem. *Luke, 2,*

*Mala, 3, ver, 1.* That he should flee into Egypt, and be recalled thence againe. *Osea, 11, ver, 2, Esay, 9, verse, 1.*

That Iohn Baptist should goe before him, and cry in the Desart. *Esay, 40, ver, 3, Mala, 3, verse, 1.*

After this, that he should beginne

his owne preaching with all humilitie, quietnesse, and clemencie of spirit. *Esay, 42, ver, 2.* That he should

doe strange miracles, and heale all diseases, *Esay, 29, ver, 8, and 35, ver, 5, and 61, v. 1.* That he should die

for the sinnes of all the world. *Esay, 53, Dan, 9,* That hee should be

trayed by his owne disciple. *Psalme, 40, ver, 10, and 54, ver, 14, & 108, verse, 7.* That he should be sold for

thirtie peeces of siluer. *Zach, 11, ve, 12.* That with those thirtie peeces,

there should be bought afterward a Field of potshcards, *Ierem, 30,* That

he shoulde ride into Ierusalem vpon an Ass before his passion. *Zach, 9, ver, 9,* That the Iewes should beate

and buffet his face, and defile the same with spetting vpon him. *Esay, 50, ver, 6,* That they shoulde whip,

rent, and teare his body before they

put

*Luke, 2,*

*Math, 5,*

*Mat, 4, et, 8*

*Marke, 8,*

*Math, 27,*

*Math, 16,*

*and 27,*

*Math, 21, 7,*

*Mat, 26, 67.*



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- put him to death. *Esay, 52, v. 2. Psal.*  
*Luke, 22,* 27, verse, 18. That they shoulde put  
him to death among thieues, & ma-  
*Math, 27,* lefactors. *Esay, 53, v. 12.* That they  
shoulde giue him vineger to drinke,  
*Math, 28,* deuide his apparrell, and cast lots for  
his vpper garment. *Psal, 68, ver, 22.*  
and 21, verse, 19, That hee shoulde  
rise againe from death the third day.  
*Psalme, 15, verse, 19, Osea, 6, verse, 3.*  
*Luke, 24,* That he should ascend to heauen, &  
*Acti, 7,* sitte at the right hand of G O D hys  
Father, for euer. *Psal, 67, Verse, 19,*  
and 10, 9, verse, 1.

All these particularities, and a  
number more, were reuealed in scrip-  
ture touching the Messias, som four  
thousand yeeres, some two thousand  
and some one thousand, and the last  
of all, aboue foure hundred yeeres  
before Christ was borne. Which if  
we lay together, and doe consider  
withall, howe exactly they were ful-  
filled afterwarde, in the person of  
Christ, as in the next Section shall  
be declared, if wee adde also to thys,  
that we haue receiued these Prophe-  
cies and predictions from a Nation  
that most of all other doth hate vs,  
and that the same are to be seene &  
read in theyr Bibles, euen worde for  
word.

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word as they are in ours; if you hold in memory also, what inuincible proofes are alledged before in the second Chapter, for the infallible truth and certainty of those Hebrew Scriptures: you shall finde, that hardly any thing can be imagined for manifestation of a truth before it come to passe, which GOD hath not obserued in fore-shewing the Messias.

### *The first Consideration.*

**A**ND all these considerations are touching the Iewes. There remaineth some-what to be sayde of the Gentiles; who albeit they were to receiue their principal knowledge in thys affayre from the Iewish Nation, to whom the Messias was first and principally promised, and from whom the Gentiles had to expect, both theyr Sauour and hys Apostles, as also the Scriptures for testimonie and witnesse of them both, and finally, all theyr certaine knowledge and sounde vnderstanding in the misteries of Christ: yet had they also among themselues, some kinde of notice and fore-warning in thys matter.

Manifestation of Christ to the Gentiles.

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matter, which being ioyned with that which I haue set down before of the Iews, & examined at the light of gods diuine prophecies before alledged, it will make very much for confirmation of our Christian verity. And therefore this last consideration, shall be of the fore-knowledge of Gentiles in this behalfe.

\* Chap. 2.

3. Particular waies wherby the Gentiles might heare of Christ.

For better vnderstanding wherof, it is to be noted, that besides al knowledge of the Messias, that diuers Gentiles might haue by the Hebrue scriptures, which (as \* I haue shewed before) were in the Greeke language, diuers ages before Christ was borne, or by the instruction or conuersation of the Iewes, with whom many Pagans did liue familiarly; there remained three wayes peculier to the Gentiles, wherby they receiued some vnderstanding and fore warning of this great mystery. The first was, by tradition and writing of theyr ancestors. The second by prophecies of theyr owne. The third, by admonishment of their Idols and Oracles, especially when the tyme of Christes appearance drew neere,

The first way.

And for the first way it is euident, that as the Iewes receaued dyuers things



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things by succession from their forefathers, and they againe from Moses, and Moses from the Patriarchs, Iacob, Isaack, & Abraham, (who was the first man frō whom that whole Nation proceeded, and in whome they were distinguished from all other people in the worlde: ) so had the Gentiles & other Nations, their succession also of doctrine, and monuments, euen from the beginning, albeit the lower they went, the more corrupt they were, and more obscured in diuine knowledge, by their exercise in Idolatry. So wee know, that the Romans had their learning from the Græcians, the Græcians from the Egyptians; and the Egyptians from the Chaldeans, who were the first people that receiued instruction in diuine matters from Adam, Methusalem, Noe, and others of those first auncient Fathers.

Now then it is to bee considered, *Euseb. in Chron.* that by consent of Wryters, there

were three famous men that lyued together in those auncient times, to witte, Abraham, who descending from Heber, was the Father and beginner of the Iewes or Hebrues,) and with him Iob, and one Zoroastres,

Tradition  
of learning,  
among the  
Iewes and  
Gentiles.

Abraham.

Iob.

Zoroastres,

stres,

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ſtres, that were not of that linage of *Heber*, but as wee call them for diſtincti-  
ons ſake, eyther Heathens or Gentiles, albeit that difference was not then in vſe. And of *Iob*, wee know by the teſtimony of his book, that he was a moſt holy & vertuous man. Of *Zoroaſtres*, we know onely, that hee was greatly learned, and left teſtimonies thereof vnto his poſterity.

Thys *Zoroaſtres* lyuing in *Abrahams* tyme, might (by account of Scripture) ſee or ſpeake with *Noe*, For *Abraham* was borne threſcore yeeres before *Noe* deceaſſed. And *Noe* was borne aboue ſiue hundred yerſ before *Methuſalé* died, which *Methuſalem* had liued two hundred and forty yeeres with our firſt Father *Adam*, and had enioyed conuerſation both with God & Angels. And thereby (no doubt) could tell many high and ſecrete miſteries, eſpecially touching *Chriſt*, in whom all his hope for redemption of hys poſterity did conſiſt. Which miſtery and hidden knowledge, it is not vnlike, but that *Abraham*, *Iob*, *Zoroaſtres*, & others, who liued at that time with them, might receiue at the  
third

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third hand, by Noe, and his children, \*The Iewes  
I meane \* Sem, Cham, and Iaphet, haue a tradi-  
who had liued before the flood, and tion, that A-  
had seene Methusalem, which Me- braham ser-  
thusalem lyued (as I sayd before,) so ued Sem 15.  
many yeeres with Adam. yeeres in  
Chaldaea.

Heere-hence it is, that in the wry-  
tings of Zoroastres which are extant  
\* or recorded by other Authors in  
his name, there be found very plaine  
speeches of the son of G O D, whom  
hee calleth, *Secundem mentem*, the  
second mind. And much more is to  
be seene in the wrytings of Hermes  
Trismegistus, (who lyued after in E-  
gypt, and receiued his learning from  
thys Zoroastres:) that these fyrst  
Heathen Pholosophers had manifest  
vnderstanding of this second person  
in Trinity, whom Hermes calleth,  
*The first begotten Sonne of G O D*:  
his onely Sonne: his, eternall, im-  
mutable, and incorruptible Sonne,  
whose sacred Name is inefable, those  
are his words. And after him againe  
among the Gracians, were Orphe-  
us, Hesiodus and others, that vttered  
the like speeches of the Son of God:  
as also the Platonists, whose wordes  
and sentences were too long to re-  
peate in this place. But hee that will  
see

\* See Clem.  
*Alex. lib. 1,*  
*strom et O-*  
*rig. li. 6, con-*  
*tra Celsum.*  
*et Procl. lib.*  
*2, et 3, in*  
*Par. Plato.*  
*Trismegi-*  
*stus.*

*Mercu. Her.*  
*in Pamand.*  
*cap. 1, et de*  
*incepti.*

Gracians



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see them gathered together at large, let him reade eyther Origen against Celsus the Heathen, or else S. Cyrill in his first booke agaynst Iulian the Apostata. And thys shall suffice for thys first way, whereby the Gentiles had vnderstanding of Christ.

The prophesies touching Christ among the Gentiles.

*Lact. li. I. di-  
ui. inst. ca. 6.*

For the second thing which I mentioned, is to be vnderstoode, that among the Gentiles there were certayne Prophetesses, or women Prophets, called *Sibylla*; which in the Greeke tongue (as Lactantius gathereth) may signifie so much, as eyther *Counsellors to G O D*, or *Reuealers of Gods counsaile*. And these women being indued (as it seemeth) with a certaine spirit of prophecy, did utter fro tyme to tyme, (though in such termes as most Gentiles vnderstood them not) most wonderfull particularities of Christ to come, agreeing (as it were) wholly with the prophets of Israell, or rather setting downe many thinges in more plaine & euident speech then did the other; the one of them beginning her Greeke meeter in these very wordes, *Knowe thy God, which is the sonne of G O D, &c.* Another of them maketh a whole discourse of Christ in Greeke verses

Of the Sibyls.

*Lacta. lib. 4.  
inst. cap. 6.*

### *Prooſes of Chriſtianity.*

verſes called *Accroſticki*, for that the beginning of euery verſe, is by ſome Letter appoynted in order, ſooth of ſome one ſentence that runneth thorough the whole. As for example, the ſentence that paſſed through the beginning of thoſe verſes which nowe we talke of was this, \* *Ieſus, Chriſt, Sonne of God, Sauour, Croſſe*. And there were ſo many verſes in the whole diſcourſe, as there are Letters in this ſentence. The totall argument being, of the incarnation, life, death, glory, and iudgment of the ſonne of God. And the laſt two verſes of all the meeter, are thus, *Hee that hath been heere deſcribed, by our Accroſtick verſes: is an immortal Sauour, and a king that muſt ſuffer for our ſinnes.*

And for that theſe Prophecies of the Sibyls are of meruailous importance to confirme the verity of our Chriſtian Religion, and are alledged often for that purpoſe, by the moſt graue & learned Fathers of the Primatiue Church: as for example, by Iuſtinus the Martyr, in his Apologie for Chriſtians; by Origen agaynſt Cellus; by Arnobius and his Scholler Lactantius againſt the Gentiles; by S. Cyrill, againſt Iulian the Apoſtata;

\* S. Auguſt. tranſlateth all the verſes lib. 18, de ciuit. Dei. cap. 23.

The Greeke verſes of the Sibyls, of what importance & authority.

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Itata ; As Saint Augustine in hys Booke *De ciuitate Dei* : By Eusebius, and Constantine the Emperour and other ; I will say some-what in thys place, for the authoritie and credite of these verses, least any man perhaps might imagine, (as some Gentiles in olde time would seeme to doe) that they were deuised and inuented by Christians. And the most of my proofes shall be out of a learned \* Oration, written in Latine by the fore-sayde Emperour, to a Counsell of Prelates in his dayes : wherein hee indeuoureth to shewe, the vndoubted authority of these Sibyl prophecies, which he esteemed so much (after dilligent search made for their credite and sincerity) as they seeme to haue beene a great cause of his constant zeale and seruour in in Christianity.

*The first prooffe, for credite of the Sibyls verses.*

F Yrst then hee sheweth, that these predictions of the Sibyls, could not be deuised or fayned by Christians, or made after the time of Christes natiuity, for that Marcus Varro,

\* See this  
Oration in  
Euseb. lib. 4.  
cap. 32, de  
vita Const.  
at the end.

Varro lib. de  
rebus diui.  
ad C. Cesa-  
ram pont.  
max.



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a most learned Romaine, who liued almost a hundred yeeres before Christ, maketh mention at large of the Sibyls, (who in number he saith were tenne) and of theyr writings, Countries and ages, as also of the writers and Authors, that before hys time had left memory of them. And both hee and Fenestella, (an other

*Fenest. cap.  
de 15. viris.*

Heathen) doe affirme, that the writings of these Sibyls, were gathered by the Romaines from all partes of the worlde, (where they might be heard of,) and laid vp with diligence and great reuerence in the Capitoles, vnder the charge and custody of the High Priest, & other Officers, in such sorte, as no man might see or reade them, but onely certaine Magistrates called the *Fiftime*, and much lesse might any man come to falsifie or corrupt them.

*The second prooffe.*

**S**Econdly he sheweth, that *Sibylla Eritrea*, who made the former Accrostike verses of Christ, testifieth of her selfe, that she liued about sixe hundred yeeres after the floode of Noe, and her Countreman Apollidorus

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*Lact.lib.1,  
inst.cap.6.*

dorus Erithraeus and Varro doe report, that shee liued before the war of Troy, and prophecied to the Grecians that went to that war, that Troy should be destroyed. Which was more then a 1000.yeres before Christ was borne.

*Cicero.*

*See Cicero of  
these Accro-  
stick verses  
of Sibylla.  
Lib.2.de di-  
uinatione.*

Cicero also, that was slaine aboue forty yeeres before Christes natiuity, translated into Latine, the former Accrostike verses, as Constantine affirmeth, which translation was to be seene in his workes, when Constantine wrote this Oration; so that by no meanes they could be deuised or brought in by Christians.

*The third prooffe.*

**T**Hirdly he sheweth, that the same Cicero, in diuers places of hys works, besides the mention of these Accrostike verses, insinuateth also an other prophecie of Sybilla, touching a King that shoulde ryse ouer all the world, where-with himselfe and the Romans were greatly troubled: and therefore in one place, after a long inuectiue agaynst his enemy Anthony, that would seeme to giue credite to that Prophecy, or rather

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ther as Cicero dooth vrge againſt him, would haue had the ſame fulfilled in Iulius Cæſar, hee concludeth thus; *Let vs deale with the Prelats of our Religion, to alledge any one thing rather out of the booke of Sibilla, the a King, whom neyther the Gods nor yet men, can ſuffer hereafter to be in Rome.*

*Cicero. lib. 2,  
de diui. paulo  
poſt medium.*

The like prophecy of Sibylla touching a King, is inſinuated by the ſame Cicero, in his firſt Booke of Epiſtles to Lentulus; to witte, that when the \* Romaines ſhould reſtore a King in Egypt by force, then ſhould enſue the vniuerſall king, that ſhould be Lord ouer Romaines and all other. Which Prophecy being much vrged by Cato the Tribune, \* 2- \* Epist. 5.  
gayſt the reſtoring of \* Ptolomeus \* Hee was  
Aulates, late Ling of Egypt, that for Father to  
his euill gouernment was expulſed Cleopatra.  
by hys ſubiectes, the matter was  
thought of ſuch weight by all the  
Romaine Senate, (I meane the ſe-  
quell of this Prophecy) that where-  
as otherwiſe for many reſpects, they  
were greatly inclined to haue reſto-  
red the ſayd Ptolomy; yet in regard  
of thys Religion, (as they called it,) King pro-  
they changed theyr mindes. But phedied by  
what? could they alter by this the Sibylla.  
deter

*Cicero, lib. 1,  
Epiſt. ſam.  
Epiſt. 1, 2, 3,  
4, 5, 6.  
\* See lib. 2.  
Oracul. Sib.*

The feare  
which the  
Romaines  
had of the  
vniuerſall  
King pro-  
phedied by  
Sibylla.



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*Dion.lib, 39.  
histor.*

determination of God? No trulie, for soone after, King Ptolomy perceiving the Senators mindes to bee altered, fled secretly from Rome to one Gabinus, that was Gouvernour of Syria, and for five Millions of Gold that he promised him, hee was by the force of Gabinus restored; and not long after was Christ borne, according to the meaning of the Sibyl Prophecy.

*The fourth proove.*

*Suet.tranq.  
cap.3, de vi-  
ta August.*

The Pro-  
phcies of  
Sibylla al-  
ledged by  
Virgill.

**F**Ourthly, the sayd Emperor Constantine prooueth the authority of these Sibyls verses, for that Augustus Caesar, before our Sauior Christ was borne, had such regard of them, that he layd the vp in more straighter order then before, (according as Suetonius a Heathen, in his lyfe reporteth) vnder the Alter of Apollo, in the hill Palatine: where no man might haue the sight of them, but by speciall licence; which licence Constantine prooueth that Virgill the Poet had, for that he was in high fauour with Augustus. And therefore in a certaine Eglogue or composition of verses, that hee made in  
praise

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praise of a young child named Salo-  
 ninus, newly borne to Asinius Pol-  
 lio, Augustus great friend, (or as o-  
 ther take it) of Marcellus a little boy  
 that was Nephewe to Augustus by  
 his sister Octavia, or rather of them  
 both, for adulation of Augustus hee  
 applieth (I say) to one or both of the  
 young Infants the whole prophecie,  
 which hee had read in the verses of  
 Sibilla, touching the birth of Christ,  
 and of the peace, grace, and golden  
 world y<sup>e</sup> should come with him vpon  
 which subiect he beginneth thus.

*Ultima Cumae venit*

*iam temporis atas:*

*Magnus ab integro*

*seculorum nascitur ordo:*

*Iam redit & Virgo,*

*rediunt Saturnia regna.*

That is, now is come the last age  
 prophecied by Sibilla, called *Cumae*,  
 nowe commeth to bee fulfilled the  
 great ordinance and prouidence of  
 GOD, appointed from the begin-  
 ning of the world, (these were Si-  
 billes wordes,) nowe commeth the  
 Virgine, and the first golden daies of  
 Saturnus shall returne againe.

Thus much translated Virgill out  
 of Sibylla, touching the eternall de-

L.

termi-

*Virgil. Eg-  
 log. 4.*

Christes pre-  
 ordination.

*Prooſes of Chriſtianity.*

termination of G O D, for Chriſtes  
comming into this vvorlde : as alſo  
of his Mother the virgin : and of the  
infinite bleſſings that ſhould appeare  
with him. Now enſueth in the ſame  
Poet, what Sibilla had ſaide for Chri-  
ſtes actuall natiuity.

Chriſtes  
byrth.

*Iam noua progenies*

*calo dimittitur alto :*

*Chara Deum ſoboles, &c.*

Now a new progenie or of-ſpring  
is ſent dovvne from Heauen : the  
deerely beloued iſſue or child of the  
Gods. And note heere, that Sibylla  
ſayth plainly, *Chara Dei ſoboles*, the  
deerely beloued Sonne of God, and  
not of Gods ; but that Virgill would  
follow the ſtyle of his tyme . And  
thirdly hee ſetteth downe out of Si-  
billa, the effect and cauſe of this Son  
of Gods natiuity, in this ſort.

Chriſtes  
cauſe of cō-  
ming.

*Te duce, ſi qua manent,*

*ſcelers veſtigia noſtri :*

*Irrita perpetuo,*

*ſoluent formidine terra.*

That is, thou beeing our leader o  
Captaine, the remnant of our ſinnes  
ſhall be made voide, or taken away  
and ſhall deliuer the world for eu  
from feare for the ſame.

Theſe are Virgils words translate



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(as I sayd) out of Sibylla. And now consider you in reason, whether these Prophecies might bee applyed (as Virgill applyed them) to those poore children in Rome, or no, who dyed soone after the flattery of Virgill, without dooing good, either to themselves, or to others? Albeit (perhaps) in this poynt, the Poet be to be excused, in that he being not able to imagine what the Sibill should meane, made his aduantage thereof, in applying the same to the best pleasing of Augustus.

These then are the prooves which Constantine vsed for the credite and authoritie of the Sibyll verses. And of Sibylla Erithræa in particuler, that made the Accrostike verses before mentioned, of Christes death and Passion, hee concludeth in these words; *These are the things that fell*

*to Heauen, into the mind of this Vir-* Constantines  
*gine to fore-tell. For which cause I am opinion of*  
*induced to account her blessed, whom the spirit of*  
*our Sauior did vouchsafe to choose for Sibylla Ery-*  
*Prophet, to denounce vnto the world threa, orat.*  
*his holy prouidence towards vs. And ad cætum.*  
*we may consider in this whole dis- Sanct. ca, 18*  
*course of Constantine, for authori-*  
*ty of these verses. First, that he vseth*

*Prooſes of Chriſtianite.*

onely the teſtimony of ſuch Wry-  
ters, as liued before Chriſt was borne,  
or Chriſtians once thought vppon.  
Secondly, that he vſeth theſe proſes  
to no meaner audience, then to a  
Councell and congregation of lear-  
ned men. Thirdly, that he was an  
Emperour which vſed them, that is,  
one that had meanes to ſee and exa-  
mine the originall Coppies in the  
Romaine Treasurie. Fourthlie, for  
that he had great learned men about  
him, who were ſkilfull, and woulde  
bee diligent in the ſearch of ſuch an  
antiquitie of importance: eſpecially  
Laſtantius, that was Maſter to hys  
ſonne Criſpus, and who moſt of a-  
ny Author, reciteth and confirmeth  
the ſayd Sibyls verſes: and Euſebius  
Cæſarienſis, that wrote the Eccleſia-  
ſticall Hiſtorie, and \* recorded thys  
Oration of Conſtantine therein. And  
finally, wee may conſider, that Con-  
ſtantine was the firſt publique Chri-  
ſtian Emperour, and lyued within  
three hundred yeeres after Chriſt  
when the records of the Romaine  
were yet whole to be ſeene. He was  
a religious, wiſe, & graue Emperour  
and therefore woulde neuer haue be-  
ſtowed ſo much labour, to confirme  
ſuch

Laſtantius.

\* See Euſeb.  
lib. 4. cap. 32.  
de vita Con-  
ſtant. Howe  
this Oration  
was firſt  
written in  
Latine, and  
translated  
into Greeke.

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such a thing, at such a time, to such an audience, had not the matter been of singuler importance. And thus much of the seconde poynt, touching Prophets among the Gentiles.

*Of the confession of Oracles, concerning Christes comming.*

**T** Here remaineth onely a word or two to be spoken of the thyrde; which is, of the confession of deuils and Oracles, concerning the comming of Christ: especially when the time of his appearance drew neere: and that they began to fore-tell his power and vertue. Wherein, as I might alledge diuers examples, recorded by the Gentiles themselves, so for that I haue been some-vvhat long in the former poynts, and shall haue occasion to say more of this matter in another place heereafter, I will touch onely heere two Oracles of Apollo, concerning this matter.

The one whereof, was to a Priest of his owne, that demaunded hym of true Religion and of GOD: to whom he aunswered thus in Greek,  
*O thou vnhappy Priest, why dost thou aske me of God, that is the Father of* The first Oracle.



*Proofof of Chriftianity.*

*Suidas in  
Thulis, et  
Porphy, et  
Plat. de ora,*

*all things: & of this moſt renowned  
Kings deere & onely ſonne, and of the  
ſpirit that cōtaineth al, &c. Alas that  
ſpirite will enforce me ſhortly to leaue  
this habitation & place of Oracles.*

*The ſecond  
Oracle.*

*Suidas in vi-  
ta Auguſt.  
Nicep, lib, 1,  
hiſt, cap, 17,*

The other Oracle was to Augu-  
ſtus Cæſar, euen about the very time  
that Chriſt was ready to appeare in  
fleſh. For whereas the ſayd Emperor  
now drawing into age, wold needes  
goe to Delphos, and there learne of  
Apollo, who ſhoulde raigne after  
him, and what ſhoulde become of  
things when he was dead, to which  
demaunde, Apollo for a great ſpace  
would make no aunſwere, notwith-  
ſtanding, Auguſtus had beene verie  
liberall, in making the great Sacri-  
fice called *Hecatombe*. But in the  
end, whē the Emperor began to ite-  
rate his Sacrifice againe, and to bee  
iſtant for an aunſwer; Apollo (as it  
were enforced, vttered theſe ſtrange  
words vnto him. *An Hebrue Child,  
that ruleth over the bleſſed Gods, com-  
maundeth me to leaue this habitation,  
and out of hand to gette me to hel. But  
yet doe you depart in ſilence from our  
Altars.*

Thus much was Apollo inforced  
to vtter of his owne miſerie, and of  
the

*Prooſes of Chriſtianitie.*

the comming of the Hebrew boy  
that ſhould put him to baniſhment.  
But yet the deceitfull ſpirit, to holde  
ſtill his credite, would not haue the  
matter reuealed to many. Where-  
vpon, Auguſtus falling into a great  
muſing with himſelfe, vvhathys  
aunſwer might import : returned to  
Rome, and builded there an Altar in  
the Capitoſe, with this latine inſcrip-  
tion (as Nicephorus affirmeth,) *Ara Niceph. lib, 1*  
*primogeniti Dei* : The Altar of Gods *hiſt. cap, 17.*  
firſt begotten Sonne.

Thus then haue I declared, howe  
that the comming of Gods ſon into  
the vvorlde, was fore-tolde both to  
Iewe and Gentile, by all meanes that  
poſſibly in reaſon might be deuised;  
that is, by Prophecies, ſignes, figures,  
ceremonies, tradition, and by the  
confeſſion of deuils themſelues. Not  
onely that hys comming was fore-  
tolde, but alſo, why, and for vvhat  
cauſe he was for to come, that is, to  
be the onely Saniour of the vvorld :  
to dye for the finnes of all men : to  
ordayne a new Law, and more per-  
fect Common-wealth. How alſo he  
was to come : to wit, in mans fleſh,  
in lykenes of Sinne, in pouertie, and  
humilitie. The time likewiſe of his

The con-  
cluſion of  
thys firſt  
Section.

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appearance was prefigured, together with the manner of his byrth, lyfe, actions, death, resurrection, and ascension And finally, nothing can be more desired for the foreknowledge of any one thing to come, then was deliuered & vttered concerning the Melsias, before that euer Christ or Christians vvere talked of in the word. Now then remaineth it to cōsider & examine, whether these particularities, fore-told so long ago of the Melsias to come, doe agree in Christ, whō we acknowledge for the true Melsias. And this shall bee the subiect or argument of all the rest of our speech in this Chapter.

The argument of the two Sections following.

*How the former predictions were fulfilled in our Saniour Christ, at his beeing vpon earth.*

Section. 2.

**A**lbeit in the poynts before mentioned, which are to bee fulfilled in the Melsias at his comming, wee haue some controuersie & disagreement with the Iewe, as hath beene shewed, yet our principall cōtention in the all, is with the Gentiles & Heathen,

Our controuersie with Gentiles.



*Prooſes of Chriſtianity.*

then, y<sup>e</sup> belieue no ſcriptures. For that in diuers of the former Articles, the Iewe ſtandeth with vs, and for vs, and offereth his life in defence thereof, as far forth as if he were a Chriſtian. In ſo much as the Gentile oftentimes, is inforced to meruaile, when he ſeeth a people ſo extreamely bent one againſt another, as the Iewes are againſt Chriſtians: and yet doe ſtand ſo peremptorily in defence of thoſe very principles, which are the proper cauſes of their diſagreement.

But heereunto the Iewe maketh answer, that this diſagreement from vs, is in the application of thoſe principles. For that in no wiſe he will allow, that they were or may be verified in Ieſus. And heerein he ſtandeth againſt vs, much more obſtinately then doth the Gentile. For that the Gentile, as ſoone as he commeth once to vnderſtand and beleue the prophecies of Scripture, hee maketh no doubt or difficultie in the application thereof; for that he ſeeth the ſame moſt evidently fulfilled in our Sauour Chriſt. Which is the cauſe, that fewe or no Gentiles ſince Chriſtes appearance, haue come to bee Iewes, but that preſently alſo they

Our contro-  
uerſie vvith  
the Iewes.

*Prooſes of Chriſtianitie.*

The obſtinacie of the Iewes.

paſſed ouer to be Chriſtians.

But the Iewe by no meanes will be moued to yeeld, albeit he haue neither Scripture, nor reaſon, or probability for his defence. Which among other thinges, is a very great argument to prooue, that Ieſus was the true Meſſias indeede, ſeeing that among the marks of the true Meſſias ſet downe by Gods Prophets, that was one; that he ſhould be reſuſed of the Iewiſh Nation. Heere-hence are thoſe wordes of the holy Ghoſt ſo long before vttered; *The ſtone which the \*builders reſuſed, is made the head ſtone of the corner, thys is doone by God, and it is meruailous in our eyes.* Heere-hence is that great complaint of Eſay, touching the incredulity & obſtinacy of his people, againſt their Meſſias at his coming, Moſes alſo long before Eſay, expreſſed moſt effectually.

*Pſal, 118,*

\*The Iewes are the builders, who take vpon them to build Gods houſe.

*Math, 21,*

*Eſay, 6,*

*Deut, 28,*

It maketh then, not a little for our cauſe (gentle Reader) that the Iewiſh nation is ſo wilfully bent againſt vs, and that they reſuſed Chriſt ſo peremptorily at his beeing among them. For whomſoeuer that Nation ſhould receiue and acknowledge, it were a great argument by Scripture, that he were

The Iewes obſtinacie againſt vs, a great argument for vs.

were

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were not indeede the true Meſſias. But yet to demonſtrate to the world what little ſhew of reaſon they haue in ſtanding thus againſt theyr owne ſaluation, and in reſuſing Chriſt, as they doe; I will in as great breuitie, as I may, run ouer the chiefe poynts that paſſed at his beeing vpon earth, and thereby examin by the teſtimonies of his greateſt enemies, whether the foreſayd prophecies, and all other ſignes, which haue beene from the beginning, to fore-tell vnto vs the true Meſſias, were fulfilled in him and his actions, or no.

And for that the matters are manie and diuers, that will come herein to be handled, I will for orderſake, reduce all to foure conſiderations. Whereof the firſt, ſhal be, touching the time fore-prophecied of the coming of the Meſſias, and whether the ſame agreed with Chriſtes natiuitie or no. The ſecond ſhall bee of diuers particulars that paſſed in Chriſtes incarnation, birth, circumciſion, and other accidents, vntill the time that he began to preach. The thyrd ſhall be of his lyfe, conuerſation, miracles, and doctrine. The fourth & laſt, ſhall be of his paſſion, death,

The diuiſion of thys ſection into foure conſiderations,



*Proofes of Christianitie.*

The testi-  
monies  
heere vsed.

death, resurrection, and ascension. In all which (as I sayde before) I will vse no one Author or testimonie of our owne side, for approouing any thing that is in cōtrouersie between vs; but all shall passe by triall, eyther of their owne Scriptures, or of manifest force & consequence of reason, or els by expresse record of our professed enemies.

*The first Consideration.*

The tyme  
appointed.

**F**OR the first then, concerning the tyme, which is the principall and head of all the rest; it is to be noted, that by consent of all Wryters, both Pagan, Iewish, and Christian, *I E S V S*. (whom wee beleue & confesse to be true *C H R I S T*) was borne the twentie siue day of December, in the end of the fortie and one yeere of the raigne of the Emperour Augustus Cæsar, which was fifteene yeeres before his raigne ended. Also in the beginning of the thirtie-three yeere of Herods raigne in Iurie, which was foure yeeres and more before his death. And from the beginning of the worlde, as \* some account, foure thousand, one hundred

\* See Euseb.  
in Chron.

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dred, and ninety-nine. And as others doe account, foure thousand, fourescore and nine: for that in this poynt, betweene the Hebrues and the Grecians, there is a difference of some little more then an hundred yeeres, concerning their reckoning.

The state of the world at Christes nativity, was this. The three Monarchies of the Asirians, Persians, and Græcians were past ouer, and ended: and the Romaines were entered into the fourth, that was greater then any of the rest, according to the Prophecy of Daniell, five hundred yeeres before Octavius Cæsar, surnamed Augustus, after five ciuill warres by himselfe waged, and after infinite broiles and bloodshed in the world, raigned peaceably alone for many yeeres together: and in token of an vniuersall peace ouer all the earth, he caused the Temple gates of Ianus to be shutte, according to the custome of the Romanes in such cases: albeit this had happened but twice before, from the building of Rome vnto that time. And the very same day that Christ was borne in Iurie, Augustus commaunded in *Oros. lib. 6. hist. cap. 22.* Rome (\*as afterward was obserued) *that*

The general state of the world at Christes comming.

*Daniell, 2.*

*Suet. tran. et Aurel. victo. et alij in vita August.*

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that no man should call him Lord, thereby to signifie the free liberty, rest, joy, and security, wherein all men were after so long miseries, which by continuall warre, the world had sustained.

The first  
proove.

The Ro-  
maine Mo-  
narchy.

*Daniell, 1,*

By this we gather first, that thys time of Christes byrth, agreed exactly with the Prophecie so long before set downe in Daniell, (who lyued in the first Monarchy,) that after his tyme there should be three Monarchies more, and the last biggest of all : at whose appearing the Messias should come, and builde vp Gods kingdome throughout the whole world.

The second  
proove.

The peace  
of all the  
world.

*Esay, 32:*

*Psalme. 71,*

Secondly, wee see that fulfilled, which Esay the Prophet, aboue an hundred yeeres before Daniell, foretold that at the comming of Christ, *people should sit in the beauty in peace.*

And againe, *there should bee no ends of peace.* And yet further, *he shall be Prince of peace.* And K. David long before him againe : *In his dayes there shall arise iustice and aboundance of peace.* Which thing, though especially it be to be vnderstoode, of the internall peace & tranquillity of our mindes and soules : yet considering

that



### *Prooves of Christianity.*

that externall peace also was necessary for a tyme, for the quiet planting and publishing of Christes Gospell, & seeing that the same was brought to passe most miraculouſly vpon the Iuddaine, when in reason men might least expect the same, for the infinite warres wherein the world a little before had been; and by reason of the Romaine Monarchy so freshly established, (which in theyr beginnings are wont to be troublesome:) thys peace (I say) cannot be but a great argument, that thys was the proper tyme, of the Meſſias his comming, And thus much for the state of the world in generall.

And nowe for the particuler state of Iury at Ieſus natiuity, thus it was, according as Iosephus the Iew (who was borne within five yeeres after Christes passion) describeth the same. One Herod a stranger, whose Father called \* Antipater, came out of Idumæa, was risen to acquaintance and fauour with the Romaines, partly by his sayde Fathers meanes, who was (as Iosephus words are) a well minded man, industrious, & factious, and partly by his owne dilligence and ambition, beeing of himſelfe both witty,

The thyrd prooffe.

The ſcepter of Iuda.

\*His grandfather was a Sextane in Apollos temple, and his Father was brought vp among theeues in Idumæa.

*Prooſes of Chriſtianity.*

*Euseb. lib. 1,  
cap. 6, ex A-  
phricano.  
Ioseph. lib. 14  
antiq. cap. 2.*

The first ry-  
sing of He-  
rod Asco-  
lonita.

witty, beautifull, and of excellent rare qualities. By which commendations, hee came at length to marry the daughter of Hyrcanus King of Iury, that was descended lineally of the house of Dauid, and Trybe of Iuda. And by this marriage, obtayned of his Father in lawe to be Gouvernour of the Prouince of Galilie vnder him. But Hircanus afterwards falling into the hands of the Parthyans, that carried him into Parthia, Herod ranne away to Rome, & there by the speciall helpe and fauour of Anthony, that ruled in company together with Octavius, he obtained to be created King of Iury, without any title or interest in the world. For that not onely his sayd Father in law Hyrcanus was yet aliue in Parthya, but also his younger brother Aristobulus, and three of hys sonnes, named Antigonus, Alexander, and Aristobulus, and diuers other of the blood royall in Iury.

Herod then, hauing procured by these meanes to bee King of Iury: procured first to haue in his handes the foresayd King Hyrcanus, and so put him to death, he also brought to the same ende, his younger brother  
Aristo-

*Proofes of Christianity.*

Aristobulus, and his three Sons likewise. He put to death also his owne wife Mariamnes, that was K. Hyrcanus daughter, as also Alexandra her Mother: - and soone after two of his owne Sonnes, which hee had by the sayde Mariamnes, for that they were of the blood royall of Iuda. And a little after that again, he put to death his third Sonne named Antipater. He caused also to be slayne at one time, forty of the cheefest noble men of the Trybe of Iuda. And as Phylot the Iewe wryteth (that lyued at the same time with him) he put to death all the *Sanhedrin*, that is, the seauenty and two Senatours of the Trybe of Iuda, that ruled the people. He killed the cheefe of the Sect of the Pharises. He burned the Genealogies of all the Kings and Princes of the house of Iuda: and caused one Nicholas Damascenus an Historiographer that was his seruant, to draw out a Pedegree for him and his line, as though hee had descended from the auncient Kings of Iuda.

Hee translated the High priesthood, and solde it to strangers. And finally, hee so rased, dispersed, and mangled the house of Iuda: as no one

The most horrible murders committed by Herod.

*Libro, 17, cap. 10.*

*Lib. 15. ca. 1. Phylot. lib. de tempore.*

*Iosepb. lib. 14. cap. 2.*

A pattern of an ambitious Tirant.



*Prooves of Christianity.*

one iote of gouernment, dignity, or principality remayned therein. And when he had done all this, then was *Iesus* of the same house and lyne of Iuda, borne in Bethleem, the proper Citty of Dauid, which Dauid was the founder and first Author of Regality in Iuda.

The Prophecie of Iacob touching the Scepter of Iuda.

*Gene. 49.*

Nowe then, consider the prophecie of Iacob, concerning the particular time of Christes appearance, almost two thousand yeeres before these things fell out. *Come hether my children (sayd he) that I may tell you the thinges which are to happen in the latter dayes. &c. The Scepter shall not be taken from Iuda, vntill hee come who is to be sent: and hee shall be the expectation of Nations.* Which prophecy, that it was fulfilled nowe at Christes natiuity, when Herod had extinguished all gouernment in Iuda, no man can deny, that will acknowledge the things set down before, which are recorded by Wryters both of that time, and of the Iewish Nation and Religion themselves.

That the Scepter neuer failed in Iuda vntill Herod cam.

And that it neuer was fulfilled from Dauids dayes, (who began the gouernment of the house of Iuda) vntill this time, appeareth plainly by

### *Proofes of Christianity.*

all Histories and Recordes both di-  
vine and prophane. For that from  
Dauid, (who was the first King) vn-  
to Zedechias that was the last, and  
dyed in the captiuity of Babilon, the  
Scripture sheweth how all the Kings  
descended from the house of Iuda.

*1, Reg. 19.*

*4, Reg. 20.*

*Ierem. 37.*

And during the time of theyr capti-  
uity in Babilon, (which was seauenty  
yeares) the Iewes were alwayes per-  
mitted to choose themselues a Go-  
uernour of the house of Iuda, whom  
they called *Reschgaluta*.

*Thal. in tra.*

*Sanh. ca. Di-*

*nei, Man-*

*monoth.*

And after their deliuary from Ba-  
bilon, Zorobabel was their Captaine  
of the same Tribe: and so others af-  
ter him, vntil you come to the Mac-  
chabees, who were both Captaines  
and Priestes: for that they were by  
the Mothers side, of the Trybe of  
Iuda, and by the Fathers side, of the  
Tribe of Leui, as Rabbi Kimhi hol-  
deth. And from these men downe to  
Hircanus and Aristobulus whom  
Herod slew, there continued still the  
same lyne, as Iosephus declareth. So  
that by this Prophecie it is euident,  
that Iesus was borne at the proper  
time appointed for the Messias, whe  
there was neyther King nor Cap-  
taine, nor high Priest, nor Counsellor,

*Rab. Moyse*

*Egip. in pra.*

*Maimonim,*

*Esd. lib. 1, ca.*

*1, 2, 3.*

*Mac lib. 1,*

*cap 2, 3,*

*Rab. Kimhi,*

*com. in Agg.*

*Iosep. lib. 13.*

*& 14, ant.*

nor

*Prooſes of Chriſtianity.*

nor any one Gouvernor of the houſe and Trybe of Iuda left in Iury.

The fourth  
prooſe.

The deſtru-  
ction of the  
ſeconde  
Temple.

3. Reg. 6, 7.

2. Chron. 3.

Euseb. in

Chron.

Clem. lib. I,

ſtrom.

4. Reg. 25.

1. Eſd. 1, 3. 4

An other Prophecy, there is, no leſſe euident then the former, wherein it is affirmed, that the Meſſias ſhould come before the ſecond Temple of Ieruſalem, (that was builded by Zorobabell after the Iewes were returned from theyr captiuitie in Babilon) ſhould bee deſtroyed by the Romaines. For better vnderſtanding whereof, it is to bee noted, that the Temple of Ieruſalem was builded twice; firſt by Salomon, which laſted about foure hundred and forty two yeeres, and then it was burned and deſtroyed by Nabuchodonozcr king of Babilon. Wherefore about ſeauenty yeeres after, it was builded againe by Zorobabell, who reduced the Iews from Babilon, and ſo it continued, vntill it was deſtroyed the ſecond time by Titus, ſon to Veſpaſian the Romaine Emperour, about forty and fixe yeres after our Sauior Chriſt his aſcention. At what time it had laſted from Zorobabell almoſt ſix hundred yeres; and from Salomon aboue a thouſand.

And in the time of the ſecond building, the people of Iſraell were

poor



*Proeses of Christianity.*

poore, & much afflicted in respect of  
of their late banishmēt, (thogh much  
assisted to this worke by the libera-  
lity and munificency of Darius king  
of Babylon; (so was the building &  
workmanship of this second Tem-  
ple, nothing comparable for excel-  
lency to the first, which was builded  
by Salomon, when the Iewes were  
in the flower of theyr glory and ri-  
ches. This testifieth Aggæus the  
Prophet, who was one of the build-  
ers, and hee testifieth the same to  
Zorobabell, and to the rest of those  
that were with him, by Gods owne  
appoyntment, in these words. *The  
word of God was made to Aggæus the  
Prophet. Tell Zorobabell the sonne of  
Salathiel, Captayne of Iuda, and Je-  
sus the sonne of Iosedec High Priest,  
and the rest of the people. Who is there  
left of you that sawe this Temple in  
his first gloey, (before our transmigra-  
tion,) and what say you to this which  
now wee see? is it not in our eyes as  
thogh it were not at all? That is, is it  
not as thogh it were a thing of no-  
thing, in comparison of the former  
Temple, which Salomon builded?*

Thus sayth Aggæus by Gods cō-  
mission of the materiall building of  
the

*1, Esdras, 5,  
and 6.*

The build-  
ding of the  
seconde  
Temple,  
lesse gorge-  
ous then  
the first.

*1, Esdras, 5,*

*Aggæus, 2.*

*Prooves of Christianity.*

the second Temple. And yet to comfort the Iewes withall, hee was commanded presently in the same chapter to say thus; *Comfort thy selfe Zorobabel, and comfort thy selfe Iesu, thou sonne of Iosedec high Priest, and comfort your selues all ye people of the earth, saith the Lord God of Hostes: doe yee the things which I couenanted with you, when yee came forth of the Land of Egypt, and feare not, for that my Spirit shall be among you. Thus saith the Lord God of Hosts \* a little time yet remaineth, when I shall moue both heauen and earth, both Sea and Land, with all Countreies in the world. And then shal come the Desired of all Nations, And I will fill his house (or Temple) with glory, saith the LORD of Hostes. Siluer is mine, and God is mine, sayth the LORD GOD of Hostes: great shall be the glory of this last house or Temple, more then of the first, sayth the LORD GOD of Hostes. Hether to are the wordes of GOD by Aggæus, and the often repetition, of the LORD GOD of Hostes, is to signifie the certainty & great weight of the matter promised, Now consider then, that where as God had said immediatly before,*

*Aggæ 2.*

\* Thys hee said for that the 3. Monarchies ensued, wherein there was continuall warre and bloodshed.

that

*Proofes of Christianity.*

that thys second Temple was nothing in respect of the first, for pomp and riches of the materiall building, which the old men in the booke of Esdras doe testifie by their weeping, (when they saw thys second, and remembered the first) yet now G O D sayth, that *gold and silver is his owne*, (as though hee made no account of the abundance thereof in the former Temple, or of the want of the same in thys) and that notwithstanding the pouerty of the second building, yet *shall it be filled and replenished with glory*, and that in such sort, \* Thys was as it shall farre passe in glory the former; and that shall be, (as both here Christ was expressed, and other where most plainly,) by the comming of our & taught in Sauour \* Christ into the seconde the Temple Temple, which shalbe a greater dignity, then any dignity what-soeuer was found in the first building of Solomons Temple. *Luc. I, 2, 19* *Matth. 21,* *26, &c.*

Concerning which poynt, it is to be considered, that the learned Iewes, besides the matereall difference of building before mentioned, doe note fivie things of great importance to haue been wanting in the second Temple, which were in the first. To wit,

Prerogatives of the first Temple.  
Rab. Samuel tract. Sanh. in Thalm.



*Proofes of Christianity.*

*Hieroſo Rab.  
Aba in lib.  
decorum.*

wit, The fire ſent from Heauen, to  
burne the Holocaultes; The glory  
of God (or Angels) appering among  
the Images of Cherubins that ſtood  
in the Temple; The manifeſt inſpi-  
ration of Gods Spirit vpon Pro-  
phets, (for that Prophecy ſayled in  
the ſecond Temple;) The preſence  
of the Arke; and laſt of all *Vrim &  
Thumim*. All which great wants and  
differences, notwithstanding, God  
ſaith as you ſee, that the glory of this  
ſecond Temple, ſhall be much grea-  
ter then the firſt, by the coming of  
Chriſt into the ſame. Which thing  
Malachy that liued at the ſame time  
when the ſeconde Temple was in  
building, confirmeth more expreſly  
in theſe words. Behold, I ſend miſ-  
\* *Angell, and he ſhall prepare the way  
before my face. And ſtraight after ſha  
come to this Temple, the Lord or Rule  
whom yee ſeek, & the MESSENGER  
OF THE TESTAMENT whom yee deſire. Behold  
he cometh ſaith the Lord of Hoſtes  
and who can imagine the day of his  
coming? or who can ſtand or abyde  
to ſee him? for he ſhall be as a purging  
fire, &c.*

*Mala. 3.  
\* Thys  
Chriſt in-  
terpreted of  
S. Iohn  
Baptiſt.  
Math. 11,*

By all which is made euident, that  
Chriſt

*Prooves of Christianity.*

Christ must come and appeare in the second Temple before it be destroyed, (as Iesus did) and therefore hee cannot be now to come, seeing the sayde Temple was destroyed aboue one thousande and five hundred yeeres past by the Romaines, as hath beene sayd. Which destruction and finall desolation, was prophesied by Daniell, to ensue soone after the byrth and passion of Christ in these words. *After sixty & two Hebdomades, Christ shal be slaine: and a people with their Captaine to come, shall destroy the City, & the Sanctuary, and the end thereof shal be a desolity or spoile. And after the warre ended, there shal ensue the appointed desolation.* Which prophecy to haue fallen out litterally about 40. yeeres after Iesus was put to death, when Ierusalem was destroyed, and the Temple overthrowne by Titus, the story of Iosephus that learned Iew, who was Captaine against Titus in that war, doth manifestly and at large declare.

And for that we haue made mention here of Daniels prophecy concerning the particuler time of Christes comming, and of hys death, which confirmeth the purpose wee  
M. treat

*Dan 9,*

The second Temple to be destroyed presently after Christes passion.

*Iosep. de bel. Iudaico li. 6.*

The fift prooffe.

The 72, Hebdomades.

*Prooſes of Chriſtianity.*

Two kinds  
of weekes.

*Leu 25, vide  
etiam ca. 22,  
et ali paſſim.*

treate of ſo perſpicuouſly, as nothing  
can be ſaid more euident, it ſhall not  
be amiſſe to examine the ſame be-  
fore wee paſſe any further. For bet-  
ter conceiuing whereof, it is to bee  
vnderſtoode, that this Greeke word  
*Hebdomada*, (ſignifying ſeauen) doth  
ſometime import a weeke or ſeauen  
dayes, according to our common  
uſe, and then it is called in Scripture  
*Hebdomada dierum*, a weeke of daies,  
as in Daniell the tenth chapter, and  
the ſecond verſe; where the Prophet  
ſayth of himſelfe, that he did mourne  
three weekes of dayes. But at other  
times, it ſignifieth the ſpace of ſea-  
uen yeeres, and is called in Scripture  
*Hebdomada annorum*, a weeke of  
yeeres. As in Leuiticus where it is  
ſayd; *Thou ſhalt number vnto thee  
ſeauen weekes of yeeres, that is ſeauen  
times ſeauen, which make forty and  
nine yeeres.*

Nowe then it is certaine, that Da-  
niell in the Prophecy before alled-  
ged, where hee aſſigneth ſixty two  
weekes to the time of Chriſtes death  
could not meane weekes of dayes, ſee  
that hee appoynteth onely ſeauen  
weekes, to the rebuilding of the Ci-  
ty of Ieruſalem, of the Temple, and



*Prooſes of Chriſtianity.*

of the wals about ; which were not ended but in forty and nine yeeres after , as may bee gathered by the Bookes of Eldras : which forty nine weekes do make iuſt ſeauen weekes of yeeres. And therefore it is certaine, that ſuch Hebdomades of yeeres, are meant heere by Daniel in al the prophecy. *Lib. 1, 2.*

First then, when the Angell came to comfort him, and to open vnto him, ſecrets for the time to come he ſayd theſe words; *Marke my ſpeech, and vnderſtand the viſion. The ſeauenty Hebdomades or weeks are ſhortned, (or haſtened) vpon thy people and vpon thy holy Citty: to the end all per- uarication and ſinne may take an end, and iniquity be blotted out & everlaſting iuſtice be brought in place there- of: to the end that viſions and prophe- cies may be fulfilled, and the HOLY OF HOLIES may be annoynted.* *Dan. 9.*

In which words, it ſeemeth that the Angel did allude by naming ſeauen- ty, vnto the ſeauenty yeeres of cap- tivity, prophecied by Ieremy, after which ended, the people ſhould bee deliuered from their temporall bon- dage in Babilon. And therefore Da- niell nowe beeing in that place, and *Ierem. 25, et 29.* Why the Angell na- med ſeauen- ty and two Hebdoma- des in this place.

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perceiuing the same time to bee expired, prayed to God with great instance, to fulfill his promise made by Jeremy. Whereto the Angell answered, that it should be done. And as after the expiration of 70. yeeres, God was now to deliuer them from the bodily captiuitie of Babilon: so was hee also after seauenty Hebdomades more, to deliuer them from bondage of sinne and preuarication, and that by the annoynted *M E S S I A S*, which is indeede the *Holy of Holies*.

This (I say) may be the reason of naming seauentie Hebdomades, thereby to allude to the number of the seauenty yeeres of that Babylonick seruitude. For that immediatly after, the Angel appointeth the whole exact number to be threescore and nine Hebdomades, that is, seauen to the building of the Citty and Temple, and sixty-two from that to the death of Christ, in these words. Know thou and marke, that from the end of this speech, to the time that Ierusalem shall be quilded, and vnto Christ the Captaine, there shall be Hebdomades seauen, and Hebdomades sixty-two to the building and the streetes and walls (of Ierusalem)

*Dan 9.*

The exact  
number of  
weeks from  
the building

*Proofof of Chriftianity.*

Ier) shall bee builded againe, though with much difficulty of the times: and after sixty & two Hebdomades, christ shall be slaine. And the people that shall deny him, shall not be his, &c. And then vnto consumation and end, shall perseuere desolation.

ding to the second Tēple to the death of Christ. 62.

Now then, if wee put these yeeres together, which are here mentioned by Daniell: that is, first the seauen Hebdomades, which make forty and nine yeeres, and then the three-score and two, from the restauration of Ierusalem, which make foure hundred, thirty and foure more, we shall finde the whole number to be foure hundred, and eighty three yeeres. Which being begunne from the first yeere of Cyrus, as some will, (for that he first determined the Iews reduction,) or from the second yere of Darius, as others will, for that hee confirmed and put the same in execution,) or from the twenty yere of the sayd Darius, for that then, hee made a newe Edict in the fauour of Nehemias, and sent him into Iury, euery way they wil end in the raigne of Herod & Augustus, vnder whom Christ was borne, or in the raigne of Tiberius Caesar, vnder whom hee

The account of Daniels weekes.



*Prooves of Christianity.*

suffered. And by no interpretation in the world, can be auoyded, but that this tyme appoynted by Daniell is now out, aboue one thousand and five hundred yeres past, while yet the Temple stood, and was not put to desolation. And therefore of necessity, Christ must bee come about that time, and neuer more heereafter to be looked for.

**The sixt  
prooffe.**

**The tradi-  
tions of  
Rabbines.**

*Thal. tract.  
Sand. cap.  
hetec, et alibi.*

*Thal. in tra.  
Auoda Zara*

The traditions and obseruations of the olde Iewes themselues, doe meruailously confirme thys beleefe of ours, for that they all did run to this one poynt, that about the tynne of Augustus his raigne, (wherein Iesus was borne) the Messias shoulde appeare. It is often repeated in the Thalmud, that one Elyas left thys tradition, that the world should endure sixe thousande yeeres: that is, two thousand before the Lawe of Moses, two thousand vnder the same Lawe, and two thousand after that, vnder the Messias. Which last two thousand yeeres, by all computation, could not begin much from the byrth of Iesus. And the Rabbines a great while agoe, complayned in theyr Thalmud, that there seemed to them in those dayes, seauen hun-

*Prooſes of Chriſtianitie.*

hundred and foureteene yeeres paſt, ſince Chriſt by the Scriptures ſhould haue appeared : and therefore they doe meruaile why God ſo long deferreth the ſame.

An other obſeruation they named vpon the words of Eſay, *Paruulus natus eſt nobis*, a little child is borne vnto vs. In which wordes, for that they finde the Hebrue Letter *Mem*, to be ſhut in the miſt of a worde, (which is ſtrange in that tongue, for that *Mem* is wont to be open in the miſt of words, and ſhut onely in the end,) they gather many ſecretes. And among other, that ſeeing *Mem* ſignifieth ſixe hundred yeres, ſo long it ſhould be after Eſay, vntill the time of Chriſt. Which account of theirs falleth out ſo iuſt, that if you reckon the yeeres from Achaz King of Iuda, in whole time Eſay ſpake theſe words vntill the time of king Herod vnder whom Chriſt was borne, you ſhall perceiue the number to faile in little or nothing.

A much lyke obſeruation hath Rabbi Moſes, the ſonne of Maimon, (whom the Iewes doe holde in extreame great reuerence, calling him *the Doctor of Iuſtice*,) in hys Epistle

*Eſay. 9,*

An obſeruation of the Cabaliſtes.

*Thal. in lib.*

*Sabbat. et in tract. Sanhe.*

*Eſay. 7.*

*Math. 2.*

The obſeruation of Rabbi Moſes.

*Prooſes of Chriſtianitie.*

*Rab. Moſes  
Ben Mai-  
mon. ep. ad  
Iudeos Afri.*

to his Country-men of Affrica, concerning the time of Chriſtes appearance, which hee thinketh to be paſt according to the Scriptures, about a thouſand yeeres in his dayes, (hee lyued about the yeere of Chriſt, one thouſand, one hundred & forty,) but that God deferreth his manifeſtation for their finnes.

*Rab. Iſue  
Ben. Levi in  
Thal tract.  
Sanhed. cap.  
helec.*

To which purpoſe alſo, appertayneth the Narration of one Elias, as Rabbi Iſue reporteth it in the Thal-mud, that the Meſſias was to be born indeede, according to the Scripture, before the deſtruction of the ſecond Temple; for that Eſay ſayth of the Sinagogue, *Before ſhe was with child ſhee brought forth: and before the greiſe of trauaile came, ſhe was delivered of a man child.* That is, ſayth hee, before the Sinagogue was afflicted and put to deſolation by the Romaines, ſhee brought forth the Meſſias. But yet (ſayth he) this Meſſias for our finnes, dooth hide himſelfe for a time in the Sea, and other deſert places, vntill wee be worthy of his comming. To the like effect is the obſeruation of the Thal-mud it ſelfe, and of diuers Rabbines therein, concerning the wicked man-  
ners

*Eſay, 66.*

Chriſt hideth himſelfe in the Sea.

The obſeruation of the Thal-mud.



*Prooves of Christianity.*

ners of men that should be at Chri- *Thal. tract.*  
 lites appearance vpon earth, of whō *Sanhed. cap.*  
 they doe pronounce these wordes; *helec, Rabbi*  
*The wise men in Israel shall be extin-* *Iohanan.*  
*guished: the learning of our Scribes & Rab. Iuda.*  
*Pharisees shall be putrified: the schools Rab. Nebo-*  
*of Diuinity, shall be stews at that time. ras. &c.*  
 Which thing Iosephus that lyued in *Iosep. lib. 20,*  
 the same age with our Sauior Christ, *antiq. ca. 6,*  
 affirmeth to be fulfilled in the time *et 8, et li. 6,*  
 of Herode; in so much that if the *de bel. Iud. 15.*  
 Romaines had not destroyed them, *et lib. 7, c. 2.*  
 without doubt (sayth hee) eyther  
 the earth woulde haue opened and  
 swallowed them downe, or else fire  
 from heauen would haue consumed  
 them.

All then runneth to this end, both *The rea-*  
 by Scripture, tradition, obseruation, uenth *profe.*  
 and instinct of God himselfe; that *Foreboding.*  
 about Herods time the true Melsias  
 should be borne. And heereof came  
 that common and publique fame  
 that is recorded by Tacitus Sueton-  
 ius, and Iosephus, (which was also  
 written in open sight, vpon the chie- *Tacit. lib. 12*  
 fest tower of the City of Ierusalem) *Sueton. in*  
 that out of Iury should rise, *Age- vita Vesp.*  
*nerall Lord of the vniuersall worlde. Iosep. de bel.*  
 Which Prophecy, as the Romaines *Iudai lib. 7.*  
 eyther contemned, or turned ano- *cap. 12.*

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ther way, applying the same afterward to the Emperour Vespasian, so the Iews vnderstood it of their Messias, and Herod feared the matter greatly; & for that was so watchfull to extinguish the line of Dauid, as hath been already shewed.

The eight  
prooffe.

The generall expectation of the people.

*John, I.*

Heereof also it did proceede, that the Magi, or Wise-men of the East, attended so dilligently about that time, to expect the star that Balaam had promised at the comming of this King. Heere-hence also it was; that the whole people of Iury, remained so attent at this time, more then euer before or since, in expecting the Messias. Whereupon, so soone as euer they heard of I. Baptist in the Desert, they ranne vnto him, asking if he were Christ? As afterward also they flocked to Iesus, demanding, *Art thou hee which is to come, or doe wee expect another?* Which wordes import the great expectation wherein that people remained in thole daies. Neyther wanted that expectation in the chiefe Gouvernors themselves, as may appeare by that speech of theirs to Iesus; *How long wilt thou kill vs, (with this expectation?) if thou be Christ, tell vs plainly.*

Of

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Of which fame, expectation, and Diuers false greedy desire of the people, diuers Christs did deceiuers tooke occasion to cal the rise in Iury. selues the Mefsias in those daies, and the people followed them presently, which thing had not happened in any age before. And among other, there is named one Iudas Gaulonites, or Galilæus (as S. Luke calleth him,) and another Iudas the sonne of Ezechias, both of them very wicked and licentious fellowes. One also called Atonges, a sheeheard, and two other, named Theudas & Egip- tus, most notable deceiuers. And above all, there was one Barcozban, (who as the Thalmud affirmeth) for thirty yeeres together was receiued for the Mefsias, by the Rabbines themselves, vntill at last they slewe him, for that he was not able to deli- uer them from the Romaines.

Which facility in the people when Herod sawe, hee caused Nicholas Damascenus (as I noted before) to deuise a petidegree for him, from the auncientest Kinges of Iuda, and so he, as well as other, tooke vpon him to be the Mefsias, whom diuers carnall Iewes, that expected the Mefsias to be a magnificent King, as Herod was,

*Acts, 5.  
Iosep. lib. 17.  
ca. 8, et li. 18  
ca. 1, et 2, et  
lib 20, cap.  
2, & 6.*

*Thal. tract.  
San. ca. helec  
Rab. Moses  
Ben Maim.  
in Sententijs.*

*Nicol. Da-  
mascenus.  
Iosep. lib, 14,  
antiq. cap. 2.*



*Prooſes of Chriſtianite.*

*Math. 22,*

*Mar. 3, 12.*

was, would ſeeme to belecue, and divulgate abroad, and thereof in the Goſpell, they are thought to haue beene called *Herodiani*, that is, Herodians or followers of Herod, who came to tempt Chriſt, with the Scribes and Pharifies.

The cōcluſion of this firſt conſideration of the time.

Wherefore to conclude at length, this weighty poynt of the tyme of Chriſtes appearing; ſeeing that about the birth of Ieſus vnder Herods raigne, there concurred ſo manie ſignes and arguments together; as the generall peace of the Romaine Empyre: the defection of the lynce and regiment of Iuda; the open decay of the ſecond Temple; the iuſt calculation of Daniels Hebdomades; the attestation of Oracles; the obſervation of Rabbines: the publique fame & expectation of all the Iewes; together with the palpable experience of more then fifteene hundred yeeres paſt, ſince Ieſus appeared, wherein wee ſee the Iewiſh people in vaine doe expect another Meſſias, they beeing diſperſed ouer all the world, without Temple, law, Sacrifice, Prophet, or promiſe for their redemption (which neuer happened vnto the till after Ieſus death

for

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for that in all other theyr banishments, captiuities, & afflictions, they had some Prophecie, consolation, or promise for theyr deliury. ) These things all (I say) considered and put together, we may most vndoubtedly and assuredly conclude, that Iesus was born at the iust time appointed, and fore-told by the spirit of GOD; and consequently, that he onely was the true Messias and Sauour of the world, which yet shal better appeare, by examination of other things that are to follow.

*The second consideration.*

**N**OW in the second consideration there come to be weighed these poynts following; the line and stock of Iesus; his manner of conception; the place of his birth; his circumcision & name; his adoration by the Magi; his preservation in the Temple; and his flight to Egypt. Christ his birth.

For hys line and stocke, there was neuer man denied or doubted, but that Iesus was directly of the Trybe of Iuda, and descended lineally by his Mother of the peculier house of <sup>\*</sup> 3, Reg. 7. David, ( <sup>\*</sup> according as it was fore- *Psalme. 80.* told

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*Esay, 11.*

*Math. 1.*

*Luke, 3.*

*\* Of this  
matter writeth Iosep,  
lib. 18, cap.  
1, antiq.*

*1. Regu. 17,*

*2. Reg. 2,*

*Math. 13.*

*Luke, 6.*

tolde that the Melsias should doe,) which is prooued most cleere by the two Genealogies & petidegrees, sette downe by S. Mathew and Saint Luke, of the blessed Virgins whole discent, from Dauid to Ioseph, that was of the same Trybe and kindred with her. And it is confirmed by their repaireing to Bethleem, (when Proclamation was made by Cyrenius in \* Augustus name, that euery person should repayre to the head City of theyr Trybe and family, to be cessed for theyr Tribute,) seeing that Bethleem was the proper City onely of them that were of the house and line of Dauid: for that K. Dauid was borne therein. And finally, it is euident by that the Scribes and Pharises, who obiected matters of much lesse importance then thys against Iesus, (as that hee was a Carpenters sonne, thereby to debase him for his pouerty,) yet neuer obiected they against him, that he was not of the house of Dauid, which they would neuer haue omitted, if they might haue doone it with any colour: for that it would haue weighed more against him then all the rest: and would in one worde haue dispatched



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patched the whole controuersie. Nay I adde further, that it remaineth registred in the Iewes Thalmud it self, that Iesus of Nazareth crucified, was of the blood royall from Zorobabel of the house of David.

*Thal. tract.  
San. ca. Nig-  
mar. had.*

For the maner of his conception, and the message or annunciation made vnto his Mother by the Angel, albeit it depend principally, vpon the relation and credite of the Virgine herselfe, who onely was priuy thereunto; and vpon the testimony of Ioseph, to whom it was reuealed by the same Angel afterward, yet, he that shal consider the circumstances of the thing it selfe; as first, the simplicity of both the reporters, then, howe that it is not vnlikely, that Ioseph beeing iust (as hee is described) woulde haue concealed a thing so much against himselfe, and against the Law, if hee had not some way beene assured of the truth.

*The maner  
of his con-  
ception.  
Luke, 1,*

*Math. 1.*

Thirdly, the innocent age of the blessed Virgine, (who was not past fourteene yeeres olde at that tyme, as S. Augustine and other auncient Fathers doe prooue by manifest arguments.) All these things I say, doe make it improbable, that she would inuent

*Augu. lib. 4.  
de Trin. ca. 5  
et lib. cont.  
Iudeos, ca. 5.  
Chrysost. in  
cap. 1, Luc.*

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inuent such a matter of herselfe. And finally the strange prophecy which she vttered in her Canticle of *Magnificat*, and which wee see now fulfilled, (albeit at that time very unlikely, to wit, *That all generations should call her blessed*. These circumstances, he that shall consider them, cannot but see that the matter must needs be true.

The maner  
of Iesus na-  
tivity.

*Esay, 7,*

And as for the kind and maner of his natiuity; most manifest it is by Scripture, that the Messias was appointed to bee borne of a Virgine, for so saith Esay plainely; *Beholde, a virgin shal conceive, & bring forth a Sonne*. And Esay appointeth this to King Achaz for a wonderfull and a strange signe from God, which hee could not haue done in reason, if the Hebrue word in that place, might haue signified a young woman only, (as some latter Rabbines will affirme) for that it is no sign or strange thing, but very common and ordinary for young women to conceiue and bring forth Children. Wherefore the Septuagent doe very well translate it in Greeke by the proper name Virgine, and so dyd also the elder Iewes vnderstand it, as Rabbi Sime-

*Parthenos.*

*Rab. Simeon  
Ben Iohai.*

on

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on well noteth. And Rabbi Moses in cap. 2, Hadarlan, of singuler credite with Oene. the Iewes, vpon these words of the Rab. Moses Psalmes : *Truth shall bud forth of Hadar. in the earth,* &c. sayth thus : Heere Psal. 14. Rabbi Ioden noteth, that it is not verse 12. sayde, *Truth shall be ingendered of the earth,* but, *Truth shall bud forth,* To signifie thereby, that the Messias, (who is meant by the worde *Truth*) shall not be begotten (as other men are) in carnall copulation. Thus farre Rabbi Moses : who in another place, that is, vpon the twenty and fīue Chapter of Genesis, alledgeth Rabbi Berachias to bee of the same opinion; and to prooue it out of the hundred and nine Psalmie and fourth verse.

The same is prooued also, in the plaine words of the Prophet Jeremy: *God hath created a newe thing vpon earth: a woman shall inuiron (or in- close) a man.* That is, shee shall in- close him in her wombe, and bring him forth after a newe and strange manner, without generation of man. And finally, Rabbi Hacadosch proo- *Ra. Hac. ha* ueth by Cabala out of many places *3, in Ea. c. 9.* of Scripture, not onely that the Mo- ther of the Messias shall be a Virgin, but



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*Betu. in lib.  
de cap. Sibyl.*

but also that her name shall be Mary. All the tenne Sibyls in-like manner, (according as Betulius setteth out their Prophecies) doe make speciall mention of the Mother of the Messias, that shee should be a most pure and holy Virgine; so that thys matter was reuealed very cleerely, both to Iewe and Gentile before it came to passe. And Clemens Alexandrinus wryteth, that Simon Magus, to the end he might not seeme inferiour to Iesus in thys poynt, fayned, that he was also borne of a Virgine, as Iesus was.

*Clem. in  
recog.*

**The place  
appointed  
for the birth  
of the Mes-  
sias.**

*Mich. 5.*

That Bethleem where Christ was borne, was the peculier place preordayned by God for the birth of the Messias: the Prophet Michæas foretold plainly, when he vttered diuers ages before Christ was incarnate, these words; *And thou Bethleem Ephrata, art but a little one (in respect of thousands in Iuda:)* and yet shalt there come forth of thee, one that shall be the RULER of Israell: and his comming fourth is from the beginning and from THE DAIES OF ETERNITIE. By which words is plainly expressed, that albeit Bethleem were but a litle poore Towne

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(as indeede it was, in comparison of many other in Iuda:) yet therein should bee borne temporally that Gouvernour of Israell, whose diuine birth, was before the worlds foundation, and from all eternity. And so doe interpret this place, both Iona- than Benuziell the great Author of the Chaldy Paraphrase, (who dyed twenty eight yeeres before our Sa- uiour Christ was borne,) and also Rab. Selomoth and Hacedosch, in their Commentaries vpon this place of Michazas.

The same thing fore told Dauid of Ephrata, or Bethleem, (for both names doe signifie one thing, as appeareth by the former place of Mi- chazas and \* other,) when talking of the Messias, and being desirous to know where hee should be borne, sayth; *I will not gee into the taberna- cle of my house, nor into my bed: nor will I giue mine eyes sleepe, or rest to the temples of my head: vntill I finde out the place that is appoynted for my Lorde: the Tabernacle (or house) for the God of Iacob. And then the my- stery being reuealed vnto him, he sayth presently; Beholde, wee haue heard of it (nowe) in Ephrata (or Beth-*

\* Gene. 35.  
and 48.

I, Cron. 2,  
Psalm, 131,

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\* This hee  
said for that  
in Dauids  
time Beth-  
leem stood  
nigh vnto  
woods.

*Math. 2.*

*Orig. cont.  
Cels.*

The Angels  
singing.

The name  
of *Iesus*.

Bethleem) we haue founde it out in  
the fieldes of \* wood. And to shewe  
howe hee reuerenced the place for  
that cause, hee addeth immediatly;  
*Wee will adore in the place where his  
feete haue stood.* Whereby he fore-  
prophecierth, not only the adoration  
vsed after in that place vnto Iesus by  
the Magi, or three kings of the East  
but also of all other adoration vsed  
in the same place in the memory of  
Iesus, by other deuoute Christians  
vntill this day: for which cause O-  
rigen sayth, that the place of Bethle-  
em, was most famous and renowned  
in his dayes.

For the Angels appearing to the  
Sheepe-heards, in the night of the  
Natiuity, there can be no more sayd  
but the credite, honesty, & simplicitie  
of them that reported it: and like  
it is, they would neuer faine a thing  
that might haue been refuted by the  
testimony of the Shepheards them-  
selues, if it had been false.

Of the Name of *Iesus*, giuen  
him in his circumcision: it was  
be seene set downe in a booke, though  
how soeuer it were not scripture, yet  
was it extant in the worlde before  
Christ was borne. I mean the second

Book



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Booke of Esdras, which hath these words in the person of GOD the Father. Behold, the time shall come, when the signes shall appeare that I have told, &c. And my son I E S V S shall be revealed, with those who are with him. And after those yeeres my sonne C H R I S T shall die: and the earth shall render those that sleepe therein. 2, Esdr. 7.

Rabbi Hacadosch also prooueth by arte Cabalist, out of many places *Rab. Haca.* and texts of Scripture, that the Mes- *in Esay, 9.* sias at his coming, shal be I E S V S. *Gene. 49,* And among other, hee addeth thys *Psalme, 71,* reason; That as the name of him *and 95.* who first brought the Iewes out of bondage into the Land of Promise, was Iesus, or Iosue, (which is all *Note this* one) so must bys name bee Iesus, *reason.* that shall the second time deliuer them from the bondage wherein they are, and restore them to theyr olde and ancient possessions of Iury; which is the chiefe benefite they expect by the Messias.

Finally, it is not probable, that the Virgine Mary should fayne this name of herselfe, for that among the Iewes there were many other names of more honour and estimation at that

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that time; as Abraham, Iſaack, Iacob, Moſes, and Dauid. And therefore if ſhe would haue ſaigned any, it is like ſhe would haue taken one of them, as ſoone as this, which had not been the name of any great Patriarch.

The coming of the three kings.

\* *Cypr. ſer.*  
*idem Iert. lib.*  
*3, cont. Mar-*  
*cion. in hillar.*  
*lib. 4, de trin.*  
*Iofua 12.*

There followeth the coming of the three Magi, or Wiſe-men from the Eaſt; of who \* *Cyprians* words are theſe; *It is an old tradition of the Church, that the Magi of the Eaſt, were Kings, or rather little Lordes, of particuler places.* Which is to be vnderſtoode, ſuch little Kings as *Iofua* ſlew thirty in one battaile. And it is to be noted, that Saint Mathew maketh mention of the coming of theſe Kings to Ieruſalem, as of knowne and publique matter, where of all Ieruſalem and Iury were able to beare him witneſs. For he talketh of theſe often coming to Ieruſalem, and of the inquiry for the new borne King; of their ſpeech & conference had with Herod; as alſo of Herods conſultation with the Scribes and Pharifſies, about the place of the Meſſias birth. And finally, he ſheweth the moſt pittifull murder that committed, of almoſt \* infinite infants,

\* *14, Thou-*  
*ſand as ſaith*  
*the Lyturgy*  
*of the Ae-*  
*thiopians,*  
*et Calend.*  
*Gregorum.*

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all the circuite of Bethleem for this matter. Which could not be a thing yknowneto all Iury, & much lesse fained by the holy Euangelist Saint Mathew; for that hee should haue giuen his aduersaries the greatest advantage in the world, if he had begun his Gospell, with so notorious and open an vntruth, which might haue beene refuted by infinite persons that were yet aliue.

Epiphanius is of opinion, that the three Kings arriued in Ierusalem, two yeeres after Christes Natiuity, for that Herod slewe all the infants of that age. But other holde more probably, that the starre appeared vnto them, two yeeres before Christes natiuity, so that they came to Bethleem the thirteenth day after Christes byrth, according as the Church doth celebrate the Epiphany. Saint Basile thinketh that they were learned men, and might by theyr learning and Arte Magicke, (wherein those Countymen at that time were very skilfull,) vnderstand and feele, that the power of theyr Heathen Gods, was greatly diminished and broken. They might also be stirred vp with that comon brute and

*Epi/ b. heret. 5 l.*

*Amon Alex. in Harm. Niceph. lib. 1, cap. 13.*

*Basil ser. in nati. Dom.*



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and generall prophecie, ſpred ouer all the Eaſt in thoſe dayes, as both Suetonius and Iosephus doe record.

*Suet. in Veſ. cap. 4.*

*Iosep. lib. 7, de bel. ca. 12,*

*Numb. 24.*

That out of Iury ſhould come an vniuerſall King ouer all the wrld. By theſe meanes (I ſay) and by the prophecies of Balaam, left among them from Moſes tyme, (for hee was a Gentile) whereby was ſignified that a ſtarre ſhould riſe & declare a great and mighty King in Iſraell; they might be induced at the ſight of this ſtarre, to take ſo long a journey as they did towards Iury.

Prophecies of things that ſhould fall out in Bethleem.

*Numb. 24, Pſalm, 71,*

*Jerem. 31, Gene. 35,*

Thys ſtarre (as I haue ſayde) was fore-told by Balaam a Heathen prophet, aboue one thouſand and five hundred yeeres before it appeared. And after Balaam again, it was prophesied by Dauid, that Kings of Arabia, Saba, and other Eaſtern Countries, ſhould come and adore Chriſt, and offer both gold and other gifts vnto him. The murder alſo of thoſe infants of Bethleem, was preſignified by Jeremy, in the weeping of Rachell for the ſlaughter of her children; which Rachel was buried in Bethleem, and for that cauſe thoſe Infants were called her children, albeit ſhe were dead aboue two thou

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thousand yeeres before they were  
slaine, and aboue one thousand and  
foue hundred yeeres before Jeremy  
wrote this prophecy.

Amongst which infants, Herode  
also for more assurance, slewe an in-  
fant of his owne. For that as Phylo-  
noreth, hee was descended by his  
Mothers side of the lyne of Iuda.  
VWhich cruelty, comming to Au-  
gustus eares, he sayd, (as Macrobius  
reporteth) that he had rather be He-  
rods swine then his sonne, for that  
he being a Iewe, was forbidden by  
his religion to kill his swine, though  
not aslmed to kill his sonne.

*Philo.lib.de  
temp.*

*Macro.lib.2.  
Saturnal.  
cap.4.  
Augustus  
speech of  
Herod.*

The same starre wherof we spake  
is mentioned by diuers Heathen  
Wryters ; as by Plinie, vnder the  
name of a Comete, (for so they ter-  
med all extraordinary starres) which  
appeared in the latter end of Augu-  
stus dayes, & were far different from  
all other that euer appeared. And  
therefore contrary to the nature of  
those kind of starres, it was adiudged  
by the whole Colledge of Soothsai-  
ers, to pretend vniuersall good vnto  
the earth ; and for that cause had an  
Image of mettall erected to it in  
Rome, and (as Plinies wordes are)

*Plin.lib.2,  
cap.25.  
Heathen re-  
stimonies  
for the star  
which gui-  
ded the wise  
men.*

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*Is Cometa vnus, tota orbe colitur,*  
that onely Comete, is worshipped  
throughout the whole world.

*Orig. cont.  
Celsus,*

Origine also writeth of one Chz-  
remom a Stoike, that was much mo-  
ued vvith the consideration of thys  
Starre, and for that after the appea-  
rance therof, he perceiued the power  
of his Gods decayed, tooke a iourney  
into Iurie, (in company of other  
Astronomers) to informe himselfe  
further of the matter. Whereunto

*Chalcid apud  
Marfil. Ficin  
tract. de stel-  
la Magi.*

Chalcidius a Platonick doth ad, that  
the Chaldaean Astronomers did ga-  
ther by contemplation of this star,  
that som God descended from hea-  
uen to the benefit of mankind. And  
finally, the Sibyls talking of the co-  
ming of Christ, affirmed plainelie:

*Sibyl. Samia  
apud Betul.*

*Rutelans eum Sydus monstrabit:* a bla-  
zing star shall declare his comming.  
Which prophecie, Virgil the Poet  
hauing read in Augustus time, and  
soone hauing seene the same fulfilled,  
applied it (as I haue shewed be-  
fore of all the rest,) to the flattering  
of Cæsar, and therefore hee saith  
the place before alledged.

*Eglog. 4,*

*Ecce Dionei,  
processit Cæsaris astrum.*

Behold the star of Cæsar, (descend-  
ing)



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ded of Venus) hath nowe appeared. Which starre indeede, was the starre of Cæsars Lord and Maister.

After fortie dayes past ouer, Saint Luke reporteth, how Iesus by hys Mother was presented in the Temple of Ierusalem: and therewithall, recounteth two strange things that happened at the same time; to wit, that two graue & reuerend persons, Simeon, surnamed Iust, and Anna the Prophetesse, both of singuler sanctitie amongst the Iewes, coming in to the temple at the same time when Iesus was there in his mothers arms, tooke notice of him, and acknowledged him publicquely for the Messias and Sauour of the world. Foretelling also by the Spirit of propheticie, diuers particuler things that were to ensue, both to Christ and Christians, and especially to his Mother the blessed Virgine.

Which things being published at that time, and confirmed afterwards by the euent, doe vvell declare, that this narration of S. Luke could not be forged; as doe also the number of particuler circumstances sette downe about the time, place, and persons, most notoriously knowne

*Luke, 12,*

The presentation of Iesus in Ierusalem.

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Anna the  
Propheteſſe.

Simeon.

*Thal. tract.*  
*pickes. A-*  
*uouth.*

*Thal. tract.*  
*Ioma cap.*  
*Tereph. Be-*  
*calps.*

Chriſtes  
flight into  
Egypt.  
*Luke, 2.*  
*Oſea. 11.*

*Eſay, 19.*

to all Ieruſalem. For, as for Anna,  
ſhe had lyued from her youth vntill  
fourſcore yeres of age in the Tem-  
ple, and thereby was knowne to the  
moſt part of Iury. And as for Sime-  
on, he was the Scholler of the moſt  
famous *Hillel*, and condifciple to Io-  
nathan maker of the Chaldy Para-  
phraſe, of whom I ſpake before, and  
the Iewes Thalmud confeſſeth, that  
by the death of theſe two men, (e-  
ſpecially of Simeon) ſayled the ſpirit  
of the great Sinagogue, called *Sanhe-*  
*drin*: which after the captiuity of  
Babilon vntil Herods time, ſupplied  
(in a ſort) the ſpirit of prophecy, that  
was expreſly in Iſrael before the ſaid  
captiuity.

Of Chriſtes flight into Egypt for  
feare of Herod, *S. Luke* well noteth,  
that it was prophecied by *Oſea* long  
before, that God would call his ſonne  
out of Egypt. And the Prophet *Eſay*  
deſcribeth the ſame very particularly  
when he ſayth: Behold our Lord *Je-*  
*houa* ſhall aſcend vp, (or ryde) vpon a  
light cloude: (which was his fleſh or  
humanity) and ſhall goe downe into  
Egypt, and all the Idols of Egypt ſhall  
ſhake at his preſence.

VVhich latter poynt, *Eufebius*  
ſhew-

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sheweth that it was fulfilled most evidently in the sight of al the world, for that no Nation came to Christian Religion with so great celerity or

*Euseb. lib. 6, dem. cap. 20, et lib. 9, cap. 2, 3, 4.*

feruour, as dyd the Egyptians, who threw downe theyr Idols before any other Heathen Nations. And as they had beene the first in Idolatry to other Countreyes, so were they the first by Christes comming vnto them, that afterward gaue example of true returne to theyr Creator. It followeth in Esay; *And I will giue type Egypt into the handes of cruell Lordes: and a potent King shall take dominion ouer them.* Which was fulfilled about the very time wherein Christ was to come. For that then, after many spoyles and cruelties exercised vpon Egypt by the Romaine Lords and Princes, as Pompey, Caesar, Anthony and others; in the end Cleopatra theyr queene; that was the last of all the blood and lyne of the Ptolomies, was inforced to sleigher selfe: and so Augustus the Emperour tooke possession of all Egypt, and subiected it as a Prouince to the Romaine Empire.

The benefite that Egypt receiued by Christes flight vnto it.

But consider you, how Esay concludeth the matter, after al these tem-



### *Prooſes of Chriſtianitie.*

porall afflictions threatned againſt Egypt, and confeſſe, that ſuch aduerſitie is no ſigne of Gods diſ-fauour to them who receiue it. For thus ſayth God after all his cominations, *In that day there ſhall be an Altar of Iehoua in the middeſt of Egypt: they ſhall cry to GOD in their tribulation, and he ſhal ſend them a Sauour, &c. Bleſſing ſhall bee in the midſt of that Lande, to whom the Lorde GOD of Hoſtes hath given his benediction, ſaying: bleſſed is my people of Egypt.* And here we make an end of our ſecond Conſideration.

### *The third Conſideration.*

The lyfe &  
actions of  
IESVS.

**N**OW in the third place there cometh to bee conſidered (according to our former diuiſion) the life, conuerſation, doctrine, & myracles of IESVS. And firſt, touching things doone by him after his coming out of Egypt, which might be about the ſixt or ſeauenth yere of his age, vntill his baptiſme by S. Iohn, which vvas the thirtith, there is little recorded, cyther in prophane, or Eccleſiaſticall wryters. For that as S. Iuſtine, S. Chriſoſtome, S. Auguſtine

*Iuſt. in Trip.*

*Chriſ. in Ioh.*

*Aug. li. 4 d.*

*Trin. cap. 4.*

ſtine

*Prooves of Christianity.*

fine & others do write, he bestowed that time in the cōmon exercise and labours of mans life: therby to shew himselfe true man, & giue demonstration how much he hated and detested idlenes.

*Of S. Iohn Baptist.*

OF Saint Iohn Baptist, all Hebrue Wryters of that tyme do make mention, with exceeding prayse and admiration of hys holinesse: especially Iosephus that lyued immediatly after Christes dayes, sayth; he was, *Vir optimus: Iudeos excitans ad virtutum studia.* A most excellent man, *Iosep. lib 18. antiq. cap. 7.* stirring vp the Iewes to the exercise of vertue. He addeth also, that partly for feare of the great concourse of people which flocked vnto him, and partly by the solicitation of Herodias, concubine and brothers wife to Herode Antipas, the great Herods Sonne. for whose cause he had turned off his owne wife, daughter to Areta King of the Arabians: hee was apprehended and imprisoned in the Castle of Acherun, and therein soone after put to death. Which murder, Iosephus esteemed to bee

*Prooſes of Chriſtianity.*

the cauſe of all the miſery which in-  
fired afterward to Herod & his whole  
family.

*Mal. 3.*

Of this man it was wrytten by  
Malachy the Prophet : Beholde, I  
ſend my meſſenger (or Angell) before  
me, and hee ſhall prepare the way be-  
fore my face : and preſently ſhal come  
to this Temple, the RULER whom  
ye ſeek, and the MESSENGER  
OF THE TESTAMENT  
whom yee deſire . Which prophecy

S. Iohns be- was fulfilled moſt evidently, vpon the  
hauour to- preaching of Saint Iohn, when Chriſt  
wards Chriſt came vnto him, & albeit Saint Iohn  
had neuer ſeene him before, yet hee  
acknowledged him for the Meſſias,  
in the preſence of infinite people, &  
his acknowledgement was confir-  
med by the viſible deſcending of  
Doue and voyce from heauen, in the  
ſight and hearing of all the people  
preſent, according as three of our E-  
uangelists doe report . Which they  
would neuer haue preſumed to doe  
had not the matter beene moſt eui-  
dent, & without all compaſſe of de-  
niall or contradiction.

*Math. 3.*

*Mark, 1.*

*Luke, 3.*

And truly, no one thing in all  
this ſtory of Ieſus life, dooth more  
eſtabliſh the certaintie of his being  
the



### *Prooſes of Chriſtianity.*

the true Meſſias; then that S. Iohn Baptiſt, whoſe wiſedome, learning, vertue, and rare ſanctity is confeſſed and recorded by the wrytings of all our aduerſaries, ſhould reſuſe the honor of the Meſſias offered vnto him ſelfe, and lay it vpon Ieſus; as alſo, ſhould direct thoſe diſciples that depended vpon him, to the onelie following and embracing of Ieſus doctrine. Which is moſt evidently proved that he did, for that ſo many followers and diſciples as himſelfe had, not one appeared euer after, that was not a Chriſtian.

### *The preaching & doctrine of Ieſus.*

When Ieſus was baptized, he beganne to preach, and his whole doctrine was directed to the manifeſtation of his Fathers will, and amendment of mans lyfe. It tendeth all to this one ground or principle. *Thou ſhalt loue the Lord thy GOD Deut. 6.* with all thy ſoule: and thy neighbour *Math. 2.* thy ſelfe. It was plaine, eaſie, perſpicuous, and euident, though it treated of moſt high miſteries. It had Heathen neither pompe nor pride of rethorick, doctrine, words, nor flattering of mans

N.5

wicked.

*Proofes of Christianity*

**Jewish Ce-  
remonies.**

**Turkish Al-  
coran.**

**The com-  
parison of  
Christes  
Law with  
that of Mo-  
ses.  
*Math, 5,***

wickednes, as the doctrine of manie  
Phylosophers had. Neither consisted  
it, of vnprofitable externall ceremo-  
nies, as the latter obseruations of the  
Jewish Lawe did, nor was it fraught  
with carnalitie and spyrite of thys  
world, as the Turkish Alcoran, and  
other sectaries doctrine is. But all  
was simplicitie; all was spirite; all  
was truth; all was honestie; all was  
humilitie, all was charitie.

It tooke away, or disanulled, no  
one perfect or spiritual point of Mo-  
ses Lawe, but rather reuiued, inter-  
preted, fulfilled, and made perfect  
the same. For wheras that comman-  
ded externall obseruance, thys ad-  
deth also internall obedience. Where-  
as that sayd, loue your friendes, thys  
adioyneth, loue also your enemies.  
Whereas that commaunded vve  
should not kyll, this further com-  
mandeth to speak no angry words.  
Whereas that prohibited to committ  
actually adultery; this also forbid-  
deth to couet in mind. Whereas that  
sayde, take no interest or vsury of  
Iewe that is thy Countryman: thys  
sayth, take it of no man what soe-  
uer. Whereas that accounted euery  
Iew onely to be thy neighbour, thys  
reached

### *Proofes of Christianity.*

teacheth euery person lyuing to bee thy Brother. Whereas that taught thee to offer vp a Calfe, a Sheepe, or an Oxe for thy sinnes, thys instructeth thee to offer vp a contrite hart, by fayth in the blood of him that dyed for all, with a firme & resolute purpose of amendment of life. And finally, this doctrine tendeth wholie The effect to the true, sincere, and perfect ser- of Christes uice of GOD thy Lorde, that made doctrine. and redeemed thee, to the exaltation of his holy name, power, goodnesse, & glory; to the depression of mans pryde by discovering his misery, to the contempt of this world & vaine pompe thereof; to the mortification & subduing of our sensuall appetite, to the true loue and vnfeyned charitie of our neighbour: to the stirring vp of our spirite or celestially cogitation; to peace of conscience; tranquillitie of minde, puritie of body; consolation of our soule. And in one word, to reduce mankinde againe to a certain estate of innocence, simplicitie, & Angelicall sanctitie upon earth, with his eye fixed on in the eternall inheritance of Gods kingdome in heauen.

Thys was the doctrine deliuered  
By



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be Iesus; which is the same that the Prophets of God fore-tolde should be deliuered by the Messias.

*The life & conuersation of Iesus.*

**A**ND as for his life & conuersation, by the testimony of his greatest aduersaries, it was more admirable then his doctrine, his lyfe beeing a most liuely Table, wherein the perfection of all his doctrine was expressed. A man of such grauity, as neuer in his lyfe hee was noted to laugh, of such humility, as beeing the sonne of G O D, he scarce vsed in this world the dignity of a seruant, of such sweet and milde behauiour, as all the iniuries of his enemies, neuer wrested from him one angry word. Finally, hee was such a one as he was described by Esay, so many ages before hee was borne, in these words; *He shall not cry nor contend, nor shall any man heare his voyce in the streete: he shall not crush a broken reede, nor tread out a little flaxe that lieth smoking on the ground. &c.*

And another Prophet not long after him, brake forth into this speech vpon consideration of the behauiour

*Esay, 42.*

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that should be in the Messias: Re- Zach. 9;  
joyce thou daughter of Syon: triumph  
thou daughter of Ierusalem: for behold  
thy King shal come vnto thee, thy iust  
Saviour: he is poore and humble &c.  
And as the Prophets did fore tell the  
vertue and sanctitie of the Messias,  
so the deuils themselues could not  
but confesse the same to haue been  
fulfilled in the person of Iesus; as is  
most euident by the testimony of  
Porphiry, a professed enemy of the  
Christian name. Who after conside-  
ration of diuers Oracles vttered by  
his Idols, touching Iesus, hee brea-  
keth forth into this confession. *It is* *Forph. lib. de*  
*exceeding wonderfull, what testimony* *land. Phyl.*  
*the Gods doe giue of the singuler piety*  
*and sanctity of Iesus: for which they*  
*anouch him rewarded with immortali-*  
*ty: but yet these Christians are decei-*  
*ned in calling him God. Thus much*  
*writeth Porphiry. And last of all Iose-*  
*phus the Iew, that was borne imme-*  
*diatly after Iesus, writeth of him thus*  
*There was at this time one Iesus, a* *Iosep. lib. de*  
*wise man, if it be lawfull to call him an antiq. cap. 7.*  
*man: a worker of most wonderfull*  
*miracles, and a maister and teacher of*  
*all such men, as willingly were content*  
*to imbrace the truth.*

## Prooves of Christianity.

### Of Iesus miracles.

Predictions  
of the Mes-  
sias miracles.

**B**Y which testimony of Iosephus, we see mention also of Iesus miracles, which is the next thing whereof we are to consider. And as Iosephus in this place, (being a Iewe) beareth witness that Iesus performed many straunge myracles: so most apparantly, and according to the interpretation of Iosephus in this place, were the same myracles foretold by the Prophets of GOD, that they shold be done by the true Messias. So Esay in his thirty five chapter, describeth at large, how the Messias at hys comming, shall declare his commission, by giuing sight to the blind, hearing to the deafe, speech to the dumbe, and agility of body to the lame and cripple. And that which is more; God reuealed thys poynt very particularly to the Gentiles by the Sibyls, among whom, one of them wrote thus of Christ to come, as Lactantius recordeth: *Hee shall doe all by his onely word, he shall cure all infirmities: he shall raise the dead: he shall make the lame to run and skip: the deafe shall heare: the blind.*

Lact. lib. 4.  
diuina. In-  
sit. cap. 15.



*Proofes of Christianity.*

blind shall see: and the dumbe shall speake. In five loaves & two fishes, five thousand persons shall be satisfied, and the fragments shall fill twelve baskets, to the hope of many. He shall command the winds, and walke vpon the furious sea, with his feete of peace.

And after diuers other Greeke verses to this purpose, she concludeth in these words. Men shall say, that I am a mad & lying Prophetesse, *Thaltract.* but when all these things shall come to Beracoth, & passe, then remember me, for then shall Mermathaa no man say more, that I was a lyar, *Colin.* but rather the Prophet of the great GOD.

To these predictions of Prophets in Iury and among the Gentiles, do agree the Doctors of the Iews themselves, in many places of their *Thalmud*; to wit, that the Messias shall be most wonderfull in working miracles. And in their publique Commentary vpon Ecclesiastes, they haue these words. All the former miracles of *Misdraich*, & Prophets or Saints, shall be nothing to heleth, *cap. I.* the myracles of the Messias, when he cometh. And thus much of the foretelling of Christes myracles. But now for the fulfilling thereof in Iesus; that is, howe these predictions were

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The confes-  
sion of Ie-  
sus miracles  
by his ene-  
mies.

*The intract.  
Anoda Zara  
Misd. Cohe-  
leth Alcoran  
Azar. 14.  
11, 13.*

were performed in the stupendious  
workes and actions of our Sauour  
Christ, there is no difficulty. For  
that besides the former testimony of  
Iosephus, (which were sufficient in  
this case) the Iewes themselues doe  
graunt and record Iesus miracles, in  
diuers places of Treatises of theyr  
Thalmud; yea, they make mention  
of many wonderfull things that Ie-  
sus did, which are not written by our  
Euangelists. The same doth Maho-  
met in his Alcoran, affirming Iesus  
the sonne of Mary, to haue beene a  
great Prophet, and to haue wrought  
his myracles, by the only power and  
Spyrit of God; and that himselfe  
was sent to confirme Iesus doctrine,  
sauiug onely in the poynt of hys  
God-head: wherein he sayth, that  
Iesus went too farre, & had a checke  
for the same at Gods hand when he  
returned to heauen.

Thus much do these enemies con-  
fesse of Iesus miracles. Which as it is  
much, comming from such witnes-  
nes: so if they would eyther deny or  
dissemble the same, they might bee  
prooued against them by most eu-  
ident reasons: especiallie in two  
poynts, wherein there can be no pro-  
bability

*Proofes of Christianity.*

hability of any deniall.

The first is, the calling and retayning of hys Apostles, and other followers, (whereof Iosephus also in the place before alledged, maketh mention, as of a great miracle) who were of diuers callings, states, condition, trades, and occupations in the world. And yet all, vpon the suddaine, left both father, mother, wife, children, & other temporal respects, and followed him, who had nothing to giue or promise the in this world. A man, that neuer spake them fayre, or vttered doctrine that was not repugnant to the sensuality of this life, as may appeare by theyr owne writtings and testimonies of hym. A man, that was accounted by the better sort, as then it might seeme: that is, by the Wise and learned of that Countrey, and especially disliked by them that were in gouernement, as a dangerous and troublesome man to the state. One that had neither friendes in the worlde to beare him out, nor a house to put his head in. And yet notwithstanding all thys, that worldly men and women, and some such also as were great sinners, and loose liuers before, should

The calling of the Apostles.

*Iosep. lib. 18, antiq. cap. 4.*

A great miracle.



*Proofes of Christianity.*

should leaue all theyr worldly hope, stay, and condition, to follow such a man, with so great inconueniences, losses, dangers, & disfauous as they did, and should continue with him in all his afflictions, and be content to die & loose their liues rather then forsake him or abandon his seruice; this (I say) is such a miracle as neuer in the world fell out the like, & must needes be graunted by the enemy, to be supernaturall.

*The miraculous facts of Iesus.*

**T**HE second poynt is, of externall things and facts done by Iesus, aboue all power of humaine ability, in the sight and knowledge of all the Iewes, which facts were published by our Euangelists, and especially by S. Matthew, in the Hebrew tongue, whiie yet the persons were aliue vpon who they were wrought, or infinite other that might be witnesses thereof. As for example, the rayfing of Lazarus in Bethania, that was a village but a mile or two distant from Ierusalem: at whose death and buriall, (beeing a Gentleman) many Scribes and Pharises

must

*John, I L.*

*Proofes of Christianitie.*

mult needes be present, (according  
to the Iewish custome at that time,  
as is reported by Iosephus) and they  
saw him both deceased, interred, and *Iosef. lib. 17,*  
the funerall feast obserued for him, *antiq. ca. 11.*

as also rayfed agayne from death by  
Iesus, after foure dayes of his buriall.

With whom they did both eate and  
drinke, and conuerse after his returne

to lyfe, and euery day might behold  
him walking vp and downe open-

ly in the streetes of Ierusalem. This  
story (I say) howe could it be feig-

ned. *of Iosephus and diu. scrib. lib. 17.*

So in lyke manner, the rayfing  
of the Archifinagogues Daughter, *Math. 9.*

whose name is affirmed to bee Iai. *Mark, 5.*

thus, with diuers other circumstances  
that doe make the thing most noto-

rious. The rayfing of the widdowes  
Soone, before the gate of the City

Naim, in the presence of all the peo- *Luke, 7.*

ple that bare the sayde corpes, and  
toode about it. The healing of the

Cripple in Ierusalem, that had lyen  
thirty and eight yeeres lame, at the

pooles side or Bath called *Probatim* *Iohn, 5.*

which myracle was done also in  
the sight of infinite people. The ca-

sting out of a Legion of deuils, from *Math. 8.*  
man that for many yeres together *Mark, 5.*  
was

*Prooves of Christianity.*

was knowne to liue possessed in the Mountains, which deuils by peculier licence, obtayned of Iesus to enter into a heard of swine, and so presently carried two thousand of them away into the sea, and drowned them. Where vpon the whole Country about of the people called *Gerasenes*, beeing stricken with extreame feare vpon sight of the fact, besought Iesus most humbly to depart from their borders. The feeding and filling of five thousand men, besides women and children, with five barley loaves and two fishes only. The turning of water into wine, at a marriage at *Cana*, in the presence of all the Guests. The healing of him by a word only that had an incurable drop sicke, & this at the Table of a principall Pharisee and in the sight of all that sat at dinner with him.

*Matth. 14.*

*Luke, 9.*

*Luke, 14.*

This (I say) and diuers other such miracles, which were doone in the presence and sight of so infinite number of people, and recorded by our Euangelists, at such times when many desired to discredit the same and might haue done easily by many witnesses and authorities, if any one part thereof had beene subieced



### *Proofes of Christianity.*

to calumniation; cannot in reason or probability be doubted of. And therefore I must conclude, that seeing these things are about all power of humane nature, and could not be done, but by the finger and vertue of the liuing God himselfe, considering also that it is impossible, that God should assent, or giue testimony vnto any falshood, it must needs ensue, that all was true & sincere which Iesus affirmed; and consequently, seeing hee affirmed himselfe to be the sonne of God, and the true and onely Messias, it must needs follow by these miracles, that he was so indeede; which is the ground of that speech of his to the faythlesse Pharisees, *If you will not beleene my words, beleene my deedes*. And thus much of Iesus life, doctrine, conuersation, and miracles.

The conclusion of this Consideration.

*Iohn, 10.*

### *The fourth Consideration.*

Here remaineth now onely, the fourth and last consideration of this Section, which is, the passion, resurrection, and ascension of Iesus. And about hys passion there is little or no controuersie; for that all hys enemies

The passion and resurrection.

*Proofof of Christianity.*

enemies doe agree and graunt, that hee was betrayed by his owne Disciple; apprehended, afflicted, and deliuered vp by the Iewes, and finally put to death vppon a Crosse by the Gentiles. The testimony of Ioseph may serue for all heerein, whose words are these; *That the principall Iewes of his Country, having accused & deliuered ouer I E S V S to Pilate (that was Governour of Iury for the Romaine Emperour) he adiudged him to the Crosse.* The same doe other Iewes & Gentiles record, and in that they take great offence and scandal that wee should attribute diuinity vnto a man that had suffered death vpon the Crosse.

But if wee shewe that this was an eternall preordination and appointment of G O D for sauing of mankind, and that the same was foretold both to Iew and Gentile from the beginning; and so vnderstood also by the Iewish Doctors themselves of elder times; then euery reasonable man (I trow) wil remaine satisfied, and prefer Gods diuine wisdom before mans folly.

*Iosep.lib. 18.  
antiq.cap. 4.*

## *Proofes of Christianity.*

*Christes ascending to Ierusalem to  
receiue his passion.*

F<sup>irst</sup> then consider, that when  
Christ had ended his preaching,  
and wrought so many myracles as  
seemed sufficient to his eternall wis-  
dome, and when the time was come,  
preordayned by his passion, (where-  
of he tolde publiquely his Disciples  
before,) hee went vp to Ierusalem  
of purpose to receaue hys death;  
and made a solemne entry into that  
Citty vppon an Asse, which was  
prophecied of him many yeeres be-  
fore; *Reioyce Daughter of Syon. Be-  
holde thy I V S T K I N G and  
S A V I O V R, shall come vnto thee  
vpon an Asse.*

*Math. II.  
Zach. 9.*

And after hee abode some dayes  
in that place, he was betrayed & sold  
by his own Disciple, as Dauid before  
hand in many places had fore-tolde  
should come to passe. The he followed  
his apprehension, and most seruile a-  
boutage by the Iewes, whereof it was *Math. 10,*  
fore-prophecied in his person by E- *and 16.*  
say, *I gaue my body to them that beat Psalm, 40.*  
and my cheekes to them that buf- *54, & 108,*  
feted the same. I did not turne my *Esay, 50.*  
selfe



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*selfe away from them that reproched  
me: nor yet from them that did spette  
in my face.*

*The barbarous abuse of Iesus, fore-  
told by prophecy.*

**A**FTER this barbarous intreaty by  
the Iewes, they deliuered him o-  
uer to Pilate a Gentile, & neuer cea-  
sed to sollicite and pursue theyr vn-  
quenchable hatred against him, vn-  
till they sawe him on the Crosse  
where also he was vied in the high-  
est degree of spightfull dealing.  
Whereof likewise the Prophet Da-  
uid made mention long before, in  
the person of the Messias, when he  
sayde; *They pearced my handes and  
feete: they deuided among them my  
apparell, and vpon my (vpper) gar-  
ment they did cast lots. And againe  
of another Prophet he complained  
saying; They gaue me gaulle to eat  
and in my thirst they refreshed me  
with vineger.*

*Psalm, 21.*

*Christes death plainly fore-told.*

**A**N D, finally, that Christ shoul-  
die for the finnes of mankind,

*Proofes of Christianity.*

a common principle, both prefigured & fore-told throughout all the old Scripture. Prefigured by the Sacrifice of Isaack : by the rayning vp of the brazen Serpent, and by all other sacrifices that were in the Law. Fore tolde not onely by the Scriptures before alledged, but also most plainly by Daniell, who was tolde by an Angell, that after a certaine time by him there appointed; *Vngetur Sanctus Sanctorum*, the Saint of Saints shall be annoynted, *et occiditur Christus*, and thys annoynted Saint or Christ shall be put to death. Zacharie also about the same time, dooth not onely fore-tell his death, but also the kinde thereof, and from what people hee should receiue the same, for thus hee sayth in the person of Christ himselfe. *The inhabitants of Ierusalem at that day, shall looke vpon me, whom they haue crucified.*

*Gene, 22, 22*

*Num, 21.*

*Dan, 9,*

*Zach, 12.*

*The wonderfull predictions of Christes passion, set downe by Esay.*

**B V T** if yee will reade the whole story of Christes passion, sette downe at large sixe hundred yeres before it fell out, I refer you to a narra-  
O. tion

*Proofer of Christianity.*

*Esay, 57.*

Christes de-  
formitie vp-  
pon the  
Crosse.

Christ ap-  
pointed to  
die for our  
sinnes.

tion of Esay, vho to signifie the  
strangenesse of the case, beginneth  
with the Preface. *Who will giue cre-  
dite to that wee shal report. &c.* And  
then a litle after he goeth on in these  
words. *Hee shall mount vp as a twig  
from a dry earth. Hee hath no forme  
or beautie vpon him. We beheld him, &  
there was no countenance in him, we  
saw him the most contemptible & de-  
spised man in the world. A man full of  
paynes, and experienced in infirmities.  
His countenance was obscure and dis-  
picable, and wee made no account of  
him. Truly he tooke vpon himselfe our  
greefes, and did beare our paynes. We  
accounted him as a Leaper, and as a  
man stricken and punished by God. But  
he was wounded for our iniquities, &  
crushed in peeces for our wickednesse.  
The discipline (or correction) of our  
peace lieth vpon him, and by his  
woundes we are made whole. We haue  
all erred, & gone astray like sheepe, e-  
very man after his owne wayes, and  
God hath laid vpon him the iniquities  
of vs all. He was offered vp for vs, be-  
cause he would so, he shal be led to his  
slaughter as a sheepe: and as a Lamb  
he shal be silent before his shearers.*

*For the sinnes of my people haue*

*stricken*



## Prooſes of Chriſtianity.

ſtricken him, ſaith God Hee hath doone  
no iniquity, neyther was there deceite  
found in his mouth. Yet woulde the  
Lord cruſh him in infirmitie.

But if he ſhall giue his life for ſin:  
then ſhall he ſee a long ſeede (or gene-  
ration) & the will of the Lord ſhal be  
directed in his hand. And for ſo much  
as his ſoule hath ſuſtained labour: it  
ſhall ſee and be filled. And thys My  
juſt ſeruant, \* in his knowledge, ſhall  
juſtifie many, and beare their iniqui-  
ties. And I will allot vnto him very  
many people, and he ſhall deuide the  
ſpoiles of the ſtoute, for that hee hath  
deliuered his ſoule vnto death, & was  
accounted among the wicked, & pray-  
ed for his treſpaſſours.

The particulars of Chriſtes paſſion,  
fore-tolde by Si-  
billa.

Thus particularly (as vve ſee) was  
the death and paſſion of our Sa-  
iour Chriſt, fore-tolde by the Pro-  
phets of Iſraell, to that Nation. Now  
heare ye the prophecie of Sibylla, if  
ye pleaſe, wherein ſhee fore-ſhewed  
the ſame to the Gentiles; Theſe are  
her owne words, ſet downe by Lac-  
tanti-

The increaſe  
of Chriſtes  
kingdome  
after his re-  
ſurrection.

\* That is in  
making him  
ſelfe knowe,  
or reuealing  
the know-  
ledge of him  
ſelfe to the  
world.

### Prooves of Christianite.

Lactan. li. 4.  
diuin. instit.  
ca. 16. et 18.

tantius. He shall appeare miserable, ignominious, and deformed, to the end he may giue hope vnto the miserable Afterward he shall come into the hands of most wicked and faythlesse men they shall buffet him with their sacriligious fistes, and shall spit vpon him with their vncleane mouthes. Hee shall yeelde his innocent backe to the whype and shall say nothing while hee receiveth the stripes, to the end he may speake to those that are dead. Hee shall beate a crowne of thornes, and they shall giue him a Gaule to eate, and Vinegar to drinke. And this shall be the hospitallie he shall find among them. What thing can bee more plainely described then this?

### The consent of Rabbines.

Thal. tract.  
Sanh ca. he-  
lec. Misdr.  
Ruth. Rab.  
Iosep. in lib.  
Siph. Rab.  
Iacob et R.  
Hanina in  
cap. helec.

NEyther doe the auncient Rabbines and Teachers among the Iewes discent from this. For that theyr Thalmud, that was gathered aboue one thousand and two hundred yeeres agoe, the plain sentences of diuers are sette downe: that theyr Melsias at his comming, shall bee put to death. And as for Rabbi Jonathan, the Authour of the Chetubim

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die Paraphrase, who dyed a little before our Sauour Christ was borne, hee applyeth the whole narration of the Prophet Esay before recited, (as *Esay, 53* needes hee must) to the murther of the Messias by the Iewes. Whereupon Rabbi Simeon, that lyued the next age after him, wryteth these wordes following; *Woe be to the men of Israell, for that they shall slay the Messias. God shall sende his Sonne in mans flesh to wash them, & they shall murder him.*

*Rab. Simeon,  
Ben. Jehai.  
lib. de spe.*

Whereto agreeth Rabbi Hadar-  
san and others, and doe prooue fur-  
ther, out of the fore alledged Pro-  
phetic of Daniell, Chapter, 9. verse  
27. that after the Messias shall haue  
preached halfe seauen yeres, he shall  
be slaine. For that Daniell sayth: *In  
halfe of seauen yeeres, the Host & Sa-  
crifice shall cease.* Vppon the which  
wordes they comment thus; *Three  
yeeres and a halfe shall the presence of  
God in flesh, cry & preach vpon the  
Mount Oliuet, and then shall hee bee  
slaine.* Which wordes i the Iewes  
ordinaire \* Commentary vppon the  
Palmes, doe interpret to be meant  
of Christes preaching three yeres &  
halfe before his passion. Which

*Rab. Had.  
in Dan.*

*Dan. 9.*

*\* Misdrach  
T'ehelim.*



*Prooves of Christianitie.*

disagreeth very little or nothing from the account of vs Christians, and of our Euangelists.

*Of the miracles that fell out in Christes death and passion.*

**T**Hus see wee by all that hetherto hath beene sayde, that the verie particulars of Christes whole death and passion, were fore-tolde most plainly both to Iew & Gentile, and acknowledged also by the auncient Doctors of the Iewish Nation, before the effectuation thereof cam to passe. And Sibylla addeth further two particular miracles that shoulde fall out in the said passion of the Messias, to wit, *That the veile of the Iew Temple, shoulde breake in two: and that at midday, there should be darknes for three houres ouer al the world.* Which thing to haue been fulfilled at the death of Iesus, not onely *Matb. 27,* Matthew doth assure vs in his Gospel; but also Eusebius affirmeth that he had read the same word for word, recorded in diuers Heathen Wryters. And amongst other, he citeth one Phlegon an exact Chronickler, that reporteth the same in the fourth

*Last lib. 4.  
diuine Inst.  
cap. 19.*

*Matb. 27,*

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fourth yeere of the two hundred & two Olimpiad, which agreeth iust with the eyghtene yeere of Tyberius his raigne, which was the yeere wherein our Sauour Christ suffered. And hee goeth so migh, as to name the very houres of the day, as our E- uangelists do. \* Aesculus an old A- stronomer, doth confirme the same, and prooueth moreouer, by the fix- ation and constitution of the Sunne and Moone at that time, that no E- clipse could the be naturally. Which thing in like maner, Dyonisius Are- opagita did obserue in the very day of Christes passion, being at y tyme but twentie and five yeeres old; and yet well studied in Astronomie, as himselfe testifieth. And finally, Luci- anus a learned Priest of Antioche, was accustomed to prouoke the Gentiles to their owne Commenta- ries and stonies, for recorde and testi- monie of those things.

*Of Iesus Resurrection.*

THEre ensueth now, for ending & confirmation of all that hath beene sayde and prooued before, to adde a word or two of Iesus Resur-

*Eusebias in  
Chron. An.  
Domi. 32,  
Phleg. Tral-  
lian II, 14.  
Chro. An. 4.  
Olim. 202.  
\* See Orig.  
cont. Cels. li.  
6. et Swid, in  
verbo Iesus  
et Tert. in  
Apolog.  
Dioni. Are.  
in Epist.*

*Lucian pres.  
apud Euseb.*

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rection. Which poynt, as of all o-  
ther it is of most importaunce: so  
was it exactly fore-told both to Iew  
and Gentile, and promised by Christ  
himselſe in all his ſpeeches while hee  
was vpon earth. And among the  
Iewes, it was aſſured by all the Pro-  
phecies before recited. which do pro-  
miſe ſo great aboundance of glory,  
ioy, and triumph to Chriſtes Church  
after his Paſſion. Which neuer poſ-  
ſibly could be fulfilled, vnleſſe hee  
had riſen from death againe. And  
therefore the ſayd Reſurrection was  
prefigured in Ionas, together with  
the time of his abode in the Sepul-  
cher. It was alſo expreſſly fore-ſhew-  
ed by Dauid, affirming; *That God*  
*would not ſuffer his holy one to ſee cor-*  
*ruption.* And after him againe, more  
plainly by the prophet Oſe; *He ſhal*  
*quicken vs againe after two dayes, in*  
*the third day he ſhall raiſe vs, and we*  
*ſhal line in his ſight.* And to the Gen-  
tiles, Sibylla left vvritten not farre  
from the ſame time: *Hee ſhall ende*  
*the neceſſitie of death by three dayes*  
*ſleep: and then returning frō death to*  
*light againe, hee ſhall be the firſt that*  
*ſhal ſhew the beginning of Reſurrectiō*  
*to his choſen: for that by conquering*  
*death*

*Ionas, 2.*

*Pſalm, 16,*

*(ſea, 6.*

*Laſt in lib. 4*  
*inſt. di. c. 19.*



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*death he shall bring vs life.*

Thus much was promised by prophets before Christes appearance. And Iesus to comfort his disciples & followers, reiterated his promise of himselfe in many speeches, albeit many times his meaning was not perceiued. Which promise of retorne from death, if it had beene made for some long time to come, (as Mahomet promised his Saracins after eyght hundred yeres to reuise the againe,) albeit the performance were neuer meant: yet might the fallshood lurk in the length of time. But Iesus assuring all men that hee would rise againe within three daies, it cannot be imagined, but that hee sincerely purposed to fulfill his promise, for that otherwise the fraude must haue beene discouered. Nowe then let vs consider what manner of performance Iesus made hereof.

*The appearings which Iesus made after his Resurrection.*

**A**ND first the persons most interested in the matter, as they whose totall hope, stay, refuge, and felicitie depended heereof, I meane his ap-  
O:5 palled.

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palled, dismayed, and afflicted Disciples, doe recount twelue fundry apparitions, which Iesus made vnto them in flesh, after his Resurrection.

The first was, to Mary Magdalen apart, when shee with Solome and other women, went and remained

*Math, 26,*

with oynments about the Sepulcher. The second was to all the women together, as they returned

*Math, 28,*

home-wards, who also were permitted to embrace his feete. The third,

*1, Corin, 15,*

was to Simon Peter alone. The fourth, to the two Disciples in their

*Luke, 24,*

journey to Emaas. The fift was to all the Apostles, and other Disciples

*Iohn, 20,*

together when the doores were shut. The sixt, was to the same companie

*1, Corin, 15,*

*Iohn, 20,*

again, after eyght dayes whē Thomas was with them, at what time

also he dyd both eate & drinke, and suffered his body also to be handled

among them. The seauenth was to S. Peter and Saint Iohn, with five

*Iohn, 21,*

other disciples, when they were a fishing, at what time also hee vouch-

safed to eate with them. The eyght was to eleuen Disciples at one time,

*Math, 28,*

vpō the Mount Thabor in Galilee. The ninth was, to more thē 5. hun-

*1, Corin, 15,*

dred bretheren at one time, as Saint

Paule

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Paule testifieth. The tenth was to S. James, as the same Apostle recordeth. The eleuenth was to all his Apostles disciples & friends together, vpon the mount Oliuet, by Ierusalem when in their presence he ascended vp to heauen. The twelfth and last, was after his ascention, vnto S. Paule, as himselfe beareth witnesse.

All these apparitions are recorded in Scripture, as made by Iesus after his Resurrection, to such as by his eternall wisdom, were preordayned to be witnesses of so glorious a spectacle. To whom (as S. Luke affirmeth,) *Hee shewed himselfe alieue by many arguments, for the space of forty dayes together, and reasoned with them of the kingdom of his Father. And why any man shoulde mistrust the testimonie of those men which saw him, conuersed with him, eate with him, dranke with him, touched him, and heard him speake, & whose entire estate and welfare, depended wholie of the certaintie hereof: I see no reason. For what comfort had it been or consolation to these men, to haue deuised of themselves these former apparitions?*

What encouragement might they haue:

10.

*Idem.*

11.

*Acts, 1,*

11,

*1, Corin, 15,*

*Acts, 1,*



Circūstan-  
ces that cō-  
firme the  
true resur-  
rection of  
IESVS.

*Prooſes of Chriſtianitie.*

haue taken, in thoſe dolefull times  
of deſolation and affliction, to haue  
had among them the deade body of  
him, on whoſe only life, theyr vni-  
uerſall hope and confidence depen-  
ded: The Scribes and Pharifies, be-  
ing aſtoniſhed vwith the ſuddaine  
newes of hys riſing againe, confir-  
med vnto them by their own Soul-  
diours that ſawe it, founde no other  
way to reſiſt the ſame thereof, but  
onely by ſaying, (as all their poſteri-  
tie doe vnto this day) that his Di-  
ciples came by night and ſtole away  
his body while the Souldiours were  
aſleepe. But what likelihoode, or  
poſſibilitie can there be in this? For  
firſt it is euident to all the yworlde,  
that his Apoſtles themſelues, ( who  
were the heads of all the reſt ) vvere  
ſo diſmained, diſcomforted, and de-  
iected at that time, as they durſt not  
once goe out of the dore, for which  
cauſe onely thoſe ſeely women, who  
for theyr ſexe eſteemed themſelues  
more free from violence, presumed  
alone to viſite the Sepulcher, which  
no one man durſt doe for feare of  
the Souldiours; vntill by thoſe vwo-  
men they were enformed, that the  
fore-ſayde band of ſouldiours were  
terrified

*Proofes of Christianity.*

terrified & put to flight by Christs  
Resurrection.

And then howe was it likely, that  
men so much amazed and ouercom  
with feare, should aduenture to steale  
away a dead body from a Guard of  
Souldiours that kept it? or if theyr  
hearts had serued them to aduenture  
so great a daunger: what hope or  
probability had there beene of suc-  
cesse? especially considering the said  
body lay in a new Sepulcher of stone,  
shut vp, locked, and fast sealed by the  
Magistrate?

Great im-  
probabili-  
ties.

Howe was it possible (I say) that  
his Disciples should come thether?  
breake vp the Monument? take out  
his body? and carry the same away,  
neuer after to be seene or founde,  
without espiall of some one amongst  
so many that attended there? Or if  
this were possible, (as in reason it is  
not) yet what profit, what pleasure,  
what comfort could they receaue  
hereby? We see that the Apostles &  
Disciples of his, who were so aban-  
doned of life and hart in his passions  
after two dayes onely they were so  
changed, as life and death can be no  
more contrary.

For whereas before they kept  
home

*Prooves of Christianity.*

The great  
change in  
Iesus Disci-  
ples by his  
resurrection.

home in all feare, and durst appeare  
no where, except among their owne  
private friendes: nowe they came  
forth into the streetes and common  
places, and aouched with all alacra-  
ty, and irresistable constancy, even  
in the faces & hearing of their great-  
test enemies, that Iesus was risen fro  
death to lyfe; that they had seene  
him, and enjoyed his presence. And  
that for testimony and confirmati-  
on heercof, they were most ready to  
spend theyr liues. And could all this  
(trow you) proceed onely of a dead  
body, which they had gotten by  
stealth into their possession? would  
not rather the presence and sight of  
such a body, so torne, mangled, and  
deformed, as Iesus body was, both  
vppon the Crosse and before: haue  
rather dismayed them more, then  
haue giuen them any comfort? Yes  
truly. And therefore Pilate the Go-  
uernour, considering these circum-  
staunces, and that it was vnlikely,  
that either the body should be stoln  
away without priuety of the Souldi-  
ours, or if it had beene, that it should  
yeeld such life, hart, consolation, and  
courage to the stealers: beganne to  
giue care more diligently to the

The exami-  
nation of  
the matter  
by Pilate.



*Prooves of Christianitie.*

matter; and calling vnto him the Souldiers that kept the watch, vnderstood by the whole truth of the accident, to wit, that in their sight & presence, Iesus was risen out of hys Sepulcher to life, & that at his rising, there was so dreadful an earthquake, with trembling and opening of Sepulchers round about; such striches, cries, and commotion of all Elements; as they durst not abide longer, but ranne and tolde the Iewish Magistrates therof, who being greatly discontented (as it seemed) with the aduertisement, gaue them money to say, that while they were sleeping, the body was stolne away from thē by his Disciples.

All thys wrote Pilate presently to his Lorde Tyberius, who was then Emperour of Rome. And hee sent withall, the particuler examinations and confessions of diuers others, that had scene and spoken with such as were risen from death at that time, and had appeared to many of theyr acquaintance in Ierusalem, assuring them also of the Resurrection of Iesus. Which information, when Tyberius the Emperour had considered, he was greatly moued therewith, &

*Pilats Letter to Tiberius, and his proceeding there vpon.*

*Proofes of Christianity.*

proposed to the Senate, that Iesus might bee admitted among the rest of the Romaine Gods; offering his owne consent, with the priuiledge of his supream roiall suffrage to that decree. But the Senate in no wise would agree thereunto. Whereupon, Tyberius beeing offended, gaue licence to all men to beleue in Iesus that would; and forbid vpon payne of death, that any Officer or other, should molest or trouble such, as bare good affection, zeale, or reuerence to that name. Thus much testifieth Tertullian against the Gentiles, of his owne knowledge, who lyuing in Rome a learned man, and pleader of causes, diuers yeeres before he was a Christian, (which was about one hundred and foure score yeeres after our Sauour Christ hys ascension,) had great ability by reason of the honour of hys familie, learning, and place wherein hee lyued, to see and knowe the Records of the Romans. And the same doth affirme also Egisippus, another ancient Wryter, of no lesse authority then Tertullian, before whom heli-

ued. Neither onely diuers Gentiles had  
this

*Tertul.in  
Apolo.pro.  
Christ.*

*Euseb.lib. 1,  
hist. Euseb.  
lib. 4. cap. 21.  
Ruff. lib. cap.*

### *Prooſes of Chriſtianity.*

thys opynion of Ieſus Reſurrection  
agayne from death, but alſo ſundry  
Iewes of great credit and wiſdom, at  
that time were enforced to beleue  
it: notwithstanding, it pleaſed not  
God to giue them ſo much grace as  
to become Chriſtians.

The opini-  
on of the wi-  
ſer ſort of  
Iewes, tou-  
ching Ieſus  
reſurrection  
at that time.

Thys appeareth plainly by the  
learned Iosephus, who wryting hys  
ſtory not aboue forty yeeres after  
Chriſtes paſſion, tooke occaſion to  
ſpeake of Ieſus and of his Diſciples.  
And after hee had ſhewed how hee  
was crucified by Pilat, at the inſtance  
of the Iewes, and that for all thys,  
his Diſciples ceaſed not to loue him  
ſtill: hee adioyned forth with theſe  
words; *Idcirco illis tertio die viſa re-*  
*ſurrecta, deſenu apparuit.* That is, for  
this loue of his Diſciples, hee appea-  
red vnto them againe the third day.  
when he had reſumed life vnto him,  
Which expreſſe, plaine, and reſolute  
words we may in reaſon take, not  
as the confeſſion onely of Iosephus,  
but as the common iudgement, o-  
pinion and ſentence, of all the diſ-  
crete and ſober men of that tyme,  
layde downe and recorded by thys  
Hiſtoriographer. In whoſe dayes  
there were yet many Chriſtians a-  
liue,

*Iosep. lib. 14,  
antiq. cap. 4*



*Proofes of Christianity.*

line that had seene and spoken with  
Jesus after his Resurrection; and in-  
finite Jewes, that had heard the same  
testified by theyr Fathers, brethe-  
ren, kindred folkes, and friends, who  
had beene themselves eye witnesses  
thereof.

*Of Iesus ascension.*

**A**ND thus having declared and  
prooued the Resurrection of our  
Saviour Iesus, both how it was fore-  
shewed, as also fulfilled: there remaineth  
nothing more of necessity to  
be said in this Section. For that who-  
soever seeth and acknowledgeth that  
Iesus being dead, could rayse him-  
selfe againe to life, will easily beleue  
also, that he was able likewise to as-  
cend v<sup>p</sup> to heauen. Whereof not-  
withstanding, S. Luke alledgeth one  
hundred and twenty witnesses at the  
least, in whose presence he ascended  
from the top of the Mount Oliuet,  
after forty dayes space, which he had  
spent with them from the time of  
his resurrection.

Hee alledgeth also the appearing  
of two Angels among all the people  
for

*Acts, 1.*

### *Proofes of Christianity.*

for testimony thereof. Hee nameth the day and place, when, and where it happened. He recounteth the very words that Iesus spake at his ascension.

Likelihooods  
of truth.

He telleth the manner how he ascended, & how a cloud came down, and receiued him into it out of their sight. He declareth what the multitude did, whether they went, and in what place they remained after their departure thence.

And finally, hee setteth downe so many particulars, as it had beene the easiest matter in the world, for liys enemies to haue refuted his narration, if all had not beene true. Neither was there any to receiue more damage by the falsehood thereof, then himselfe, and those of his profession, if the matter had beene feigned.

Wherefore to conclude at length this treatise of the byrth, lyfe, doctrine, actions, death, resurrection, and ascension of Iesus: seeing nothing hath happened in the same, which was not fore-told by the Prophets of GOD: nor any thing fore-shewed by the same Prophets concerning the Melsias, which was not

The conclusion of  
this second  
Section.

fulfil-

*Prooſes of Chriſtinity.*

fulfilled moſt exactlie, within the compaſſe and courſe of Ieſus abode vpon earth: we may moſt certainly aſſure our ſelues, that as G O D can neyther fore-tell an vntrueth, nor yeeld testimony to the ſame, ſo can it not be, but that theſe things which wee haue ſhewed to haue beene ſo manifeſtly fore-propheciéd, and ſo evidently accompliſhed, muſt needs aſſure vs, that Ieſus was the true Meſſias. Which thing ſhal yet more particularly appeare, by that which enſued by his power and vertue, after his aſcention: which ſhall be the argument of the next Section which followeth.

*How Ieſus prooued his Deity, after his departure to heauen.*

*Sect. 3.*

The cōtents  
of this third  
Section.

**A**S by the deedes and actions of **I E S V S**, while he was vpon the earth, compared with the predictions of Gods Prophets from time to time: he hath beene declared in the former Sections to be the true Meſſias and Sauour of the world; ſo in thys that now we take in hand, ſhall the



*Prooſes of Chriſtianity.*

the ſame he ſhewed by ſuch thinges  
as inſued after his aſcention and de-  
parture from this world. Wherein his  
power & Deity appeared more ma-  
niſeſtly, (if it may be ſo ſpoken) then  
in other his works which he wrought  
in his life. In which kinde, albeit I  
might treat of many, and almoſt in-  
finite branches, yet for order & bre-  
uities ſake, I meane onely to take in  
conſideration theſe fewe that enſue.  
Wherein not only the power of Je-  
ſus, but alſo his loue, his care and pro-  
uidence, and moſt perfect accōpliſh-  
ment of all his promiſes, and finally,  
the juſtification of all his ſpeeches,  
prophecies, and doctrines vpon earth  
haue declared.

And to reduce what is to be ſayd The deuifiō  
herein to ſome order and method, it of the parti-  
is to be noted, that in the firſt place cular conſi-  
ſhall be conſidered the ſuſtentation, derations  
protection, increaſe, and continua- enſuing.  
tion of Chriſtes little Church and  
kingdome, that himſelfe firſt plan-  
ted and leſt vpon earth. The ſecond  
conſideration; ſhall be of his Apo-  
ſtles and theyr actions. The third of  
his Euangelists. The fourth, of hys  
Wiſneſſes and Martyrs throughout  
the world. The fiſt ſhall treat of the  
king-

*Proofer of Christianitie.*

kingdome of infermall powers, beaten downe by his vertue. The sixt, of the punishment and iust reuenge that lighted vppon his enemies, who most impugned his diuine person in the world. The seauenth & last, shall declare the fulfilling of all such Prophecies & predictions, as proceeded from his diuine mouth, while he was conuersant vpon earth.

*The first Consideration.*

**N**OW then for the first, it is to be considered, that at I E S V S departure out of thys world from the Mount Oliuet, S. Luke reporteth, that all the multitude of his followers, which there had behelde his ascension into heauen, returned backe together into the citty of Ierusalem, and there remained in one house together, continuing in prayer and expectation what should become of them. The whole Citty was bent against them; themselves were poore and simple people; and diuers of them women; Lands or reuenues they had none to maintaine them; nor friendes in Court to gyue them countenaunce agaynst theyr enemies.

Christes  
Church.

### *Proofer of Christianity*

mies. The name of Iesus was most odious; and whosoever did fauour him, was counted an enemy to the state. There wanted not (perhaps) among them, who considering the great multitude, woulde imagine with themselves what should become of them? where they should find to maintaine and sustayne them? what should be the end of that feeble cōgregation? for abroad they durst not goe, for feare of persecution; & continue long together they might not, for want of necessaries. Besides that, every houre they expected to be molested & drawne forth by Catch-poles and other Officers.

And albeit in these distresses the fresh memories of Iesus, and hys sweete promises made vnto them at his departure; as also the delectable presence of his blessed Mother, and her often exhortations and encouragements vnto them, dyd comfort them generally as may be supposed: yet, to him that by humaine reason should ponder and weigh their present state and condition it could not chuse but seeme hard, and no waies durable.

But beholde vppon the suddaine,  
when

The state of  
Christes first  
Church.



*Prooſes of Chriſtianity.*

The coming of the  
holy Ghost,  
and what  
comfort he  
brought  
with him.

when they had continued now ten  
dayes together, & might by all probability find themſelves in very high degree of temporall diſtreſſes, Ieſus performed hys promiſe of ſending them a *Comforter*, which was the holy Ghost. By whoſe coming, beſides the internall joy and incredible alacritie & exultation of minde, they receiued alſo fortitude and audacity to goe forth into the world. They receiued the gift of tongues, enabling them to concurſe & deale with all ſorts of people. They receiued wiſedome and learning, with moſt wonderful illumination in higheſt myſterie, whereby to preach, to teach, and conuince their aduerſaries. They receiued the gift of prophecy, to foretell thinges to come, together with the power of working ſignes, and miracles, whereby the whole world remained aſtoniſhed.

And for a taſte or earneſt penny of that which ſhould enſue, concerning the infinite increaſe of that little Congregation; they ſawe three thouſand of theyr aduerſaries converted to them in one day, by a Sermon of S. Peter.

Which increaſe went on to ſuch

### *Prooſes of Chriſtianity.*

for the time that inſued : that vvith-  
in fortie yeeres after, the Gentiles  
themſelues confeſſed, that the bran-  
ches of this cōgregation, were ſpred  
ouer all the world, and began to put  
in feare the very Romane Emperors  
themſelues. Wherof not long after,  
a man y was as learned as euer vvas  
any, conuerted from Paganisme to  
Chriſtianitie, beareth recorde in hys  
defence to an Emperour and his of-  
ficers, who according to the nature  
of perſecutors, accounted Chriſtians  
for Traitors and enemies to his ſtate  
and dignity. Which vulgar obiecti-  
on, this fore-ſaide learned man refu-  
teth in theſe words.

If we were enemies to your eſtate,  
you might well ſeek newe Citties  
and Countries wherof to beare go-  
uernment; for that you ſhould haue  
in your Empire more enemies then  
Cittizens. We haue filled your Cit-  
ties, your Townes, your Prouinces,  
your Ilands, your Caſtles, your For-  
treſſes, your Tents, your Campes,  
your Courts, your Palaces, your Se-  
nates, and your Market places. Only  
we haue left your Idolatrous Tem-  
ples vnto your ſelues; all other pla-  
ces are full of Chriſtians. If we were

*Suet. in vite  
Nero. Corn.  
Tacit. lib. 5  
hiſt.*

*Tertul. in a-  
pol. ad gen.*

*Prooſes of Chriſtianity.*

enemies, vvhhat dangerous vvarres might we make againſt you, (albeit our number were farre leſſe,) who eſteem ſo little of our liues, as to offer our ſelues daily to bee ſlaine at your hands? This then is your ſafety in very deeſe, not your perſecuting of vs, but that we are honeſt, patient, and obedient, & that it is more lawfull in Chriſtian Religion, to bee killed, then to kill.

The wonderful quick  
increase of  
Chriſtes  
Church.

*In Prefat.  
Apolog.*

By vvhich wordes of Tertullian, in this firſt beginning & infancie (as it were) of Chriſtian Religion, (for hee liued in the ſecond age after Chriſt) we ſee how this little flock & kingdom of *Ieſus* was increaſed, notwithstanding all the reſiſtance & violence of the world againſt it. Which appeareth by the ſame Tertullian, to haue beene ſuch: and was euen at that time whē he wrot thoſe words (the fourth perſecution being the moſt fury) as all the malefactors of the world together, had not ſo much rigour ſhewed againſt them; as had the moſt innocent Chriſtian that liued, for confeſſing onely that name and Religion.

This then declared moſt apparently, that it could not proceede but of ſome



### *Prooſes of Chriſtianity.*

ſome diuine power & ſupernaturall aſſiſtance, that in ſo ſhort a ſpace, amidſt the contradiction and oppoſitions of ſo many aduerſaries, among the whyps, ſwordes, & tortures, of ſo great, potent, and violent perſecutions, thys poore, ſimple, and feeble cōgregation ſhould pearſe through, and augment it ſelfe ſo ſtrongly. Eſpecially, if we conſider the outward meanes of this increaſe, wherein there was nothing to allure or content mans nature; nothing gorgious, nothing delectable, nothing to pleaſe or entertaine ſenſualitie.

Wee reade of an Emperour, that taking in hand to cōquer the world, *Plut. in A-* made thys Proclamation for vvin-*poth. Priſc.* ning men vnto his partie. Who ſo *regum.* euer will come and be my ſeruaunt, The Procla- if he bee a foote man, I vwill make mation of him a horſe-man; if he be a horſe- Cyrus, Mo- man, I vwill make him ride vwith narch of Cochies; if he be a Farmour, I will Media. make him a Gentleman, if hee poſſeſſe a cottage, I will giue him a vil- lage; if hee haue a village, I vwill giue him a Citty, if he bee a Lord of a Citty, I will make him Prince of a Region or Countrey. And as for gold, I will poure it forth vnto them

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by heapes and weight, and not by number.

Iesus Proclamation.

*Math, 3,*

*John, 16,*

*Math, 10,*

*Luke, 9,*

*Luke, 14,*

*Math, 5,*

Thys was the Proclamation and Edict of Cyrus to hys followers, very glorious (as we see) in pompe of words and ostentation of stile. Let vs now compare the Proclamation of Iesus, whose enterance and Preface was; *Penitentiam agite*, Repent yee. And then it followeth: *In hoc mundo pressuram habebitis*: In thys worlde you shall receiue affliction. And then after againe; *They shall whipt and murder you*. And yet further; *You shall be hatefull in the sight of all men for my sake*. Then is there adioyned, *He that loueth his life, shall loose his soule*. After that ensueth, *Hee that will followe mee, must beare his Crosse*. And finally the conclusion is; *He that commeth to me, & dooth not hate his Father, his Mother, his wife, his children, his bretheren, his sisters, & his own life for my sake, he is not worthy to be my seruant*.

Thys was the entertainment proposed by Iesus, to such as wold come and serue vnder his banner; with expresse protestation, that himselfe was sent into the worlde, not to bring peace, rest, & ease to flesh & blood, but

*Prooſes of Chriſt's miſery.*

but rather to be the cauſe of ſword, fire, tribulation, combate, and enmity. And yet with theſe colde offers preſented to the world by pore, obiect, and moſt contemptible Officers; and by this doctrine ſo croſſe and oppoſite to mans nature, inclination, & ſenſuall appetite, hee gayned more harts vnto him, within the ſpace of fortie yeeres, as hath bene ſayde, then euer did Monarch in the worlde poſſeſſe louing Subiects, by what ſoeuer temporall allurements they did or might propoſe. Which argueth moſt euidently, the omnipotent uiſſaunce of him, that contrary to mans reaſon, could bring to paſſe ſo miraculous a conqueſt.

*The ſecond conſideration.*

There followeth in order, the conſideration of Chriſtes Apoſtles; which in ſome reſpect may be ſayde more ſtrange & wonderfull then the former, in that they beeing both rude, ſimple, and vnlearned men, (and for the moſt part of the baſer ſort,) ſhould be choſen & aſſigned to ſo great a worke, as was the conuerſion of all Countries & Nations,

Of Chriſtes  
Apoſtles.



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and to stande in combate vwith the power, learning and wisdome of all the world. Neither onely had they to contende and fight against theyr enemies, but also to direct, gouerne, and menage all those, who shoulde be adioyned to their Maisters kingdom. To which charge they seemed so vntowarde and insufficent, in all that time wherewith they liued with him heere vpon earth; as by their questions and demaunds made vnto him a little before his passion, they might appeare to haue learned very little in three whole yeres conuersation & instruction; & in verie deepe to be incapable of so high mysteries and functions.

Yet notwithstanding, these men, who of themselves were weake and impotent, after strength and confirmation receiued by the discending of Gods holy Spirit into the, became so perfect, able, and most excellent men, as they brought the vvhole world in admiration of them. Not only by the most exquisite perfection of their doctrine, (wherein on a suddaine, without study, they excelled, and conuincd the greatest Philosophers then liuing,) but also, and that

*Prooſes of Chriſtianity.*

that eſpecially, by the rare & ſtupendious miracles which they wrought in the ſight of all men. The contemplation wherof, as S. Luke reporteth, drew the beholders, not onely into great meruaile, but alſo into feare, & exceeding terrour.

*Acts, 2,*

And for example, he recoūterh the reſtoring of a lame man at the temple gate of Ieruſalem, which had been a Cripple for the ſpace of forty yeeres and more, and thys myracle was doone; and teſtified in the preſence and knowledge of all the Citie. Hee recordeth alſo the dreadfull death of Annanias and Saphira, by the onely ſpeech & voyce of S. Peter: as in like maner the healing of infinite ſick people, by the preſence and ſhadowe of the ſame Apoſtle. Hee reporteth alſo the moſt vvonderfull deliuerance of the ſaid Saint Peter, out of the handes and pryſon of Herod by the Angell of G O D. The varietie of languages, which all the Apoſtles ſpake. The viſible deſcending of the holy Ghoſt vpon all ſuch, on whom the ſayde Apoſtles dyd but lay theyr hands. The miraculous conuerſion of S. Paule, by Chriſtes appearing vnto him in the

The Apoſtles myracles.

*Acts, 3,*

*Acts, 5,*

*1, Cor, 12,*

*2, Cor. 12,*

*Acts, 9, 22,*

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way then he went to persecute. Of which miracle, S. Paule himselfe protesteth in euery place afterward, and once especially, in an open audience and iudgement, before K. Agrippa, and Festus Gouvernour of Iurie.

These myracles & many moe are recorded by S. Luke, whereof some part were seene by himselfe, and the rest most euident to all the world, as doone in publique before infinite witnesses. Neyther is it possible they could be fayned, for that (as in the like I haue before noted) it had been most easie to haue refuted them, & therby to haue discredited the whole proceedings of Christian Religion in theyr first beginnings. As for example; if the myracle of Saint Peter, being deliuered forth of the hands and prison of Herod Agrippa had any way beene to bee touched with falshood, howe many would there haue beene of Herodes Officers, Courtiers, seruants, and friends that for defence of theyr Princes honour, so (deeply tainted by this narration of Saint Luke, published not long after the things was done) how many (I say) would haue offered themselves to refute & disgrace the

The miracles reported of the Apostles, could not be fayned.



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writer heereof, hauing so pregnant  
meanes by publique recorde to do  
the same; So again, wheras the same  
S Luke reporteth of his own know-  
ledge, that in a Cittie of Macedonia,  
named Philippi, Saint Paule and Si-  
las, after many miracles done, vvere  
whipped and put in prison, vwith a  
diligent garde in the lowest prison  
of all; theyr feete locked fast in the  
lockes of Tymber, and that at mid-  
night, when Paule & Silas beganne  
to pray, the whole prison vvas sha-  
ken, and all the doores throwne o-  
pen, and also the giues, not onely of  
those two, but of all the other pri-  
soners vpon a suddaine burst in sun-  
der, and that therevpon, not onelie  
the Iaylor cast himselfe at the feete  
of S. Paule, but the Magistrates al-  
so, (who the day before had caused  
them to be whipt,) came and asked  
them pardon, and humbly intreated  
them to depart out of their Cittie.  
This story (I say) if it had beene false,  
there needed no more for confuta-  
tion thereof, but only to haue exami-  
ned the whole cittie of Philippi, who  
could haue testified the contrary.

And yet among so many aduer-  
saries, and eager impugnors of Chri-

Acts, 16

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None euer  
durst im-  
pugne the  
miracles of  
the Apostles  
but by ca-  
lumniation

*Math, 12,*

*Apud Cyril.  
lib. 1. con.  
Iulian.*

*Augu. lib. de  
vera Relig.*

*Euseb. lib.  
cont. Hiero.*

stian Religion as Gods enemy styr-  
red vp in the Primatiue Church, of  
all sorts and sects of people : no one  
euer appeared, that durst attempt to  
take in hande, the particuler impro-  
uing of these or the like miracles,  
but rather confessing the factes,  
sought alwaies to discredite them by  
other sinister calumniation : namely  
and commonly , that they vvere  
wrought by the deceits & slights of  
Arte Magick.

Thus sayd the Jewes of the mira-  
cles of Iesus, and so sayd Iulian the  
Apostata, of the wonderfull strange  
thinges by Saint Peter, & S. Paule  
affirming them to haue beene the  
most expert in Magicke, of any that  
euer liued ; and that Christ vvrote a  
speciall booke of that profelsion, &  
dedicated the same to Peter and  
Paule ; vvhereas notwithstanding  
is most euident , that Paule vvase  
persecutor diuers yeeres after Christ  
his departure.

One Hierocles also wror a booke  
wherein he fayned Appolonius Ty-  
anæus to haue done the like myr-  
cles by Magick, which Christ, & his  
Apostles did by diuine power. And  
finally, it is a generall opinion, that  
both

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both Nero and Iulian, gaue themselves so extreame to the studie of that vaine Science, as no man euer did the like, vpon emulation onelic of the miracles doone in Rome by Peter and Paule vwhen Nero lyued, and by other Saints and Disciples in the time of Iulian.

But vvhat was the ende? Plinie that was a Pagan, wryteth thus of *Plin. lib. 30. Nat. Hist. cap. I.* Nero, that as no man euer laboured more then he in that Science, so no man euer left a more certain testimony of the meruailous exceeding vanity thereof. The like in effect writeth Zosimus of Iulian, albeit himselfe a malicious Heathen.

*Zosimus in  
vita Iulian.*

And if it were not written, yet theyr severall extraordinary calamities, & most miserable deaths, which by all theyr Magick they could not foresee, doth sufficiently testifie the same vnto vs; especially the last words of Iulian, *Vicisti Galilee, Vicisti.* Thou hast won (ô Galilæan) Thou hast gotten the victorie. Acknowledging thereby as vvell the truth of Christes miracles & of his followers, as also the vanitie, folly, & madness of his owne endeouours.

*Nicep. lib. 10  
cap. 35. hist.*

Thus then went forward Christes



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The successe  
of the Apo-  
stles.

Marke, 16,

Acts, 14,

The affu-  
rance of the  
Apostles.

1. Iohn, 1,

S. Paule.

stes Apostles, and preached him eue-  
rie where throughout the vvorlde :  
*Domino cooperante & sermonem con-*  
*firmante; sequentibus signibus:* that is,  
(as S. Marke affirmeth) the Lorde  
Jesus working with them, and con-  
firming their preaching by signes &  
myracles. In respect of which be-  
nigne assistance of Jesus in their ac-  
tions, S. Luke sayth further; They  
dealt most confidently in the Lord, his  
word of grace giuing testimonie vnto  
theyr dooings, & shewing forth signes  
and most prodigious wonders by theyr  
hands. No persecution, no terror, no  
threats of enemies, no difficultie, or  
danger that might occur, could stay  
them from their course of setting  
forth Christes name and glory.

And they were so assured of the  
truth, by the inwarde illumination  
which they had, and by this certaine  
testimonie of Gods fauour and assis-  
tance in dooing miracles; as one  
of them wryteth thus: That which  
we haue hearde, which wee haue seen  
with our eyes, which wee haue beheld  
which our handes haue handled of the  
word of life: that we doe testifie and  
announce vnto you. And another  
who had \* been a grieuous persecutor  
in that

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tor, and was conuerted without any conference with any Christian in the world: sayd, *Of Iesus that was dead and risen againe, that neither tribulation, nor distresse, nor famine, nor beggery, nor danger, nor persecution, nor dint of sword, could daunt him from the seruice of such a Maister. And in another place he sayth, that he esteemed all things of this world, wherein a man might glory, to bee as very dung and detriments, in respect of the eminent knowledge, (that is hys word) of hys Lord Iesus Christ. In which very name he tooke so exceeding great delight: as in a few Epistles which he left written, hee is observed to haue vsed this sentence, Dominus noster Iesus Christus, about two hundred times.*

*Rom. 8.*

*Phil. 3.*

Neither indured this in these Apostles for a time onely but all their lyues, which as they spent the same with alacrity in the seruice of Iesus, so in the ende they gaue vp the same most cheerefully, to what so-euer death presented it selfe, for confirmation and sealing of theyr former doctrine; neuer so full of confidence, courage, and consolation, as at that houre, nor neuer so boldly denouncing

The ioyfull  
ending of  
the Apostles.

*2, Tim. 4.*

*1, Thes. 2.*

*Prooſes of Chriſtianity.*

cing their Maſter, or talking ſo ioyfully of rewards, Crownes, and Kingdomes, as at the very laſt inſtant and vp-ſhot of their worldly combat.

This then declareth moſt manifeſtly, that the actions of theſe men, proceeded not of humane ſpyrit, nor could be performed by the power of man, but by the diuine force and ſupernaturall aſſiſtance of theyr Lorde and God, whom they confeſſed.

*The third conſideration.*

Of the Euangelists.

AND thus much in breuity of Chriſtes Apoſtles. There enſue next his Euangelistes: that is, ſuch men as haue left vnto vs written, his birth, life, doctrine, and death. Wherein it is to be noted, that Ieſus being God, tooke a different way from the cuſtome of man, in deliuering vnto vs his Lawes and precepts. For that men, who haue beene Law-makers vnto the worlde, knewe no ſurer way of publiſhing theyr Lawe, and procuring authority to the ſame, then to write them with their own hands, and in theyr lyfe time to eſtabliſh theyr Promulgation. So Lyncurgus, Solon, and others among the Grecians



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cians, Numa to the Romaines, Mahomet to the Sarafines : and dyuers other in like manner. But Iesus to shew his diuine power in directing the penne and stile of his Euangelists, would not leaue any thing written by himselfe, but passed from this world in simplicity and silence, without any further shewe or ostentation of his owne doings; meaning notwithstanding by his eternal wisdom, that the prophecy of Ezechiel should be fulfilled, which fore signified the being of his foure irrefragable witnesses, which day and night, without rest, should preach, extoll, and magnifie theyr Lord and Maister to the worlds end.

Foure then were fore-forecast, and foure as we see by Gods providence, were provided to fulfill the same prophecy. The first and last are two Apostles, that wrote as they had seene. The two middle are two Disciples, who registred things as they had vnderstood by conference with the Apostles. The first Gospell was written by an Apostle, to giue light and open the way to all the rest. And the last in lyke manner was written by an Apostle, to giue authority and

Iesus left nothing written by himselfe.

*Ezech. i.*

The different qualities and circumstances of the foure Euangelists.

con-

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confirmation to all the former. The first was written in the Hebrew or Iewish tongue, for that Iesus actions were doone in that Countrey, to the ende that thereby, eyther the whole Nations might belecue them, or the obstinate impugne them. The other three were written in the publique tongues of all other Nations, that is, in the Greeke & Romaine languages, if it be true (\* which diuers hold) that S. Marks Gospell was first written in Latine.

\* See Av-  
macan. lib. 9.  
de quest.

Circumstan-  
ces of truth  
in our Euan-  
gelists.

They wrote their stories in diuers Countries, each one remaining farre distant from another, and yet agreed they all (as we see) most exactly, in the very same narration. They wrote in diuers times, the one after the other, and yet the latter dyd neyther correct nor reprehend any thing in the former. They published theyr stories, when infinite were aliue that knewe the factes, and many more that desired to impugne them. They sette downe in most of theyr particular narrations, the time, the day, the houre, the place, the Village, the house, the persons, the men, the women, and other the like. Which circumstances, the more they are in number,

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number, the more easie to be refuted if they were not true. Neyther did they in Iury, write of things done in India, but in the same Countrey it selfe, in Townes and Citties that were publicquely knowne, in Bethania and Bethsaida, Villages hard by Ierusalem: in the Suburbes and hils about the Cittie, in such a streete, at such a Gate, in such a porche of the Temple, at such a fish poole, which all people in Ierusalem did euery day behold.

They published theyr wryting in theyr owne life time, and preached in word, so much as in writing they had recorded. They permitted the same to the iudgement and examination of all Christes Church, especially of the Apostles, who were able to discern euery least thing therein contained. So S. Marke set forth his Gospell, by the instruction and approbation of S. Peter, as also dyd S. Luke by the authority of S. Paule. They altered not their wrytings afterward, as other authors are woont in theyr latter editions, nor euer corrected they one iote of that which they had first set downe. And that which neuer happened in any other

The publishing of our Gospels.

*Hier. in catalog. scrip. Eccles.*

wri-



*Proofof Chriftianity.*

writings in the world befides, nor euer Prince or Monarch was able to bring to paffe, for credit of his Edicts or ſanctions: they gaue their lyues for defence and iuſtifying of that which they had written.

The manner  
of ſtile in  
our Euan-  
gelists.

*Math, 21,*

*Marke, 2.*

*Iohn, 7.*

*Luke, 19.*

*Marke, 15.*

*Iohn, 10. 11.  
and 20,*

Theyr manner of writing, is ſincere and ſimple, without all Art, amplification, or rethorickall exhortation. They flatter none, no not Ieſus himſelfe, whom they moſt adore, nor in confeſſing him to bee the God and Creator, doe they conceal his infirmities of fleſh, in that he was man: as hys hunger and thyrſt: he being weary: howe hee wept: hys paſſions of feare, and the lyke. So lykewiſe in the Apoſtles that were the Gouvernours, Superiours, and heads of the reſt: doe theſe Evangelists diſſemble, hide, or paſſe over no ſuch things as were defects, and might ſeeme to worldly eyes to turne to theyr diſcredits. As for example how Chriſt rebuked them for their dulnes in vnderſtanding: howe after long inſtruction, they propoſed notwithstanding, very rude and impertinent queſtions vnto him; how Thomas would not beleue the teſtation of his fellowes: how Sa-

### *Prooves of Christianity.*

John and S. James, the Sons of Zebedee, ambitiously solicited to haue the preheminance of sitting neereſt to Chriſt in his glory: which latter claue, being ſet down cleerely by S. Mark, while yet S. Iohn the Apoſtle was liuing, the ſame was neuer denied, nor taken ill by the ſayd Apoſtle, neither was S. Marks Goſpell any thing the leſſe approued by him, albeit he liued longeſt, and wrote laſt of all the reſt.

*Mark. 10.*

Nay, which is more, and greatly (no doubt) to be obſerued; theſe Evangeliſts were ſo ſincere and religious in their narrations, as they noted eſpecially the imperfections of our Euan-geliſts, and of ſuch other as they principally reſpected. So S. Mathew nameth himſelfe *Matthew the Publiſan*. And ſo S. Marke, being Peters Diſciple, recordeth particularly how S. Peter thrice denied his Lord and Maſter. S. Luke that was Scholler and dependant of S. Paule, maketh mention alone of the differences betweene Paul & Barnabas, and the ſtory of S. Stephens death; after all his narration ended, he addeth claue that in humane iudgement might haue bene left out, to wit,

A ſpeciall  
poynt to be  
obſerued in  
our Euan-  
geliſts.

*Math. 10,  
Mark. 14.*

*Acts. 15.*

*Saulus*

Acts, 17.

*Prooſes of Chriſtianity.*

*Saulus erat conſentiens neci eius.* Saul was conſenting and culpable of Stephens death. Whereby we may perceiue moſt perſpiciouſlie, that theſe men were playne, ſincere, and ſimple, and farre from preſuming to deuſe any thing of themſelues, ſe were they religious, and had ſcruple to paſſe ouer, or leaue out any thing of the truth in fauor of themſelues, or any other whatſoeuer.

Theſe mens wrytings then, were publiſhed and receiued for vndoubted truth, by all that lyued in the very ſame age, and were priuy to the particulars therein containd. They were coppied abroad into infinite mens hands, and ſo conſerued with all care and reuerence, as holy & diuine Scripture. They were read in Churches throughout all Countreyes and Nations: expounded, preached and taught by all Paſtours, & commentaries made vpon them by holy Fathers from time to time. So that no doubt can be made, but that we haue the very ſame wrytings incorrupt as the Authours let them: ſo that it was impoſſible for any enemy to corrupt ſo many copies ouer the world, without diſcouery &

No doubt  
but that we  
haue the  
true wry-  
tings of our  
Euangelists.

*Prooſes*

ſiſtance. And  
wordes, and  
age to age  
ledge out  
find them no  
that time.  
that liued long  
and Euangel  
Schollers and  
tious, and I  
gree of the  
wrytings left  
ment, after  
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worlde at thi  
hereof Au  
uch in aun

ſiſtance



*Prooſes of Chriſtinity.*

2. And the ſame very texte,  
s, and ſentences, which from  
age the learned Fathers doe  
out of theſe Scriptures, wee  
em now, as they had them at  
ne. As for example, S. Iohn  
ed longeſt of all the Apoſtles  
angelists, had among other  
ers and Auditors, Papias, Ig-  
and Polycarpus, all which a-  
f the foure Gospels and other  
s left vnto vs in the new Te-  
it, affirming S. Iohn to haue  
ed the ſame. Theſe men were  
rs againe to Iuſtinus Martyr,  
s and other, whoſe wrytings  
vnto vs. And if they did not,  
eir ſayings and iudgements  
ng the Scriptures, are recorded  
s by Eusebius and other Fa-  
f the next age after, and ſo frō  
o hand, vtill our dayes. So  
this there can bee no more  
then whether Rome, Con-  
ple, Ieruſalem, & other ſuch  
ed Citties, knowne to all the  
at this day, be the very ſame  
f Authours haue treated ſo  
auncient times.

*Euseb. lib. 5.  
hiſt. cap. 15.*

*The*

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*Prooſes of Chriſtianity.*

*The fourth Conſideration.*

*Of Martyrs.*

*Maca.lib. I.  
and 2.*

AND thus much of Chriſtes E-  
uangelists, for whose more cre-  
dite, and for confirmation of thing  
by them recorded, his diuine prou-  
dence preordained, that infinite wit-  
nesses (whom we call Martirs) shol-  
offer vp their blood in the Primatiue  
Church, and after. Whereas for no  
other doctrine, profession, or Reli-  
gion in the worlde, the like was euer  
heard of; albeit among the Iewes  
in the tyme of the Machabees, &  
some other times also, whē that Na-  
tion for theyr sinnes were afflicted  
by Heathen Princes, some few were  
tyrannized, and iniuriously put  
death; yet commonly, and for the  
most part, thys was rather of barba-  
rous cruelty in the Pagans for the  
resistance, then directly for hatred  
of Iewish Religion. And for the  
number, there is no doubt, but that  
more Christians were put to death  
within two moneths for their be-  
leeſe thorow out the worlde, than  
were of Iewes for two thousand  
yeres before Chriſtes cōming; which  
is vndoubtedly a matter very won-  
derful.

*Prooſes of Chriſtianity.*

derfull, conſidering that the Iewiſh Religion impugned no leſſe the Pagan Idolatry, then doth the doctrine of the Chriſtians. But this came to paſſe that Chriſtes words might be fulfilled, who ſayde; *I come not to bring peace, but the ſworde.* And againe, *I ſende you forth as ſheepe among wolues,* That is to ſay, to be torne and harried, and your blood to be deuoured.

In which extreame and moſt incredible ſufferings of chriſtians, three poyns are worthy of great conſideration. The firſt, what infinite multitudes of all eſtates, conditions, ſexe, qualities, and age, did ſuffer daylie, for testimony of this truth. The ſecond, what intollerable and vnaccustomed \* torments, not heard of in the worlde before, were deuised by tyrants for afflicting this kinde of people. The third, what inuincible courage and vnſpeakeable alacrity, the Chriſtians ſhewed, in bearing out theſe afflictions, which the enemies themſelues could not attribute, but to ſome diuine power, & ſupernaturall aſſiſtance.

And for this latter poynt of comfort in theyr ſufferings, I will alledge onely

*Math. 5,*  
*Math. 10.*

3. Poyns to be conſidered in our Martyrs.

\* See the narration of Phileas, Biſhop in Africa, touching this point alledged by Euse. lib. 8. hiſt. 11, & 12.



*Proofes of Christianity.*

The singu-  
lar alacrity  
of Christians  
in their suf-  
ferings.

*Tertul.in*  
*Apol. cap. I.*

only this Testimony of Tertullian  
against the Gentiles, who objected,  
that wicked men suffered also as well  
as Christians: whereto this learned  
Doctor made answer in these words.  
Truth it is, that many men are prone  
to ill, and doe suffer for the same;  
but yet dare they not defende their  
euill to be good, as Christians doe  
their cause. For that euery euill thing  
by nature, dooth bring with it ey-  
ther feare or shame; and therefore  
we see, that malefactors, albeit they  
loue euill, yet wold they not appeare  
so to the world, but desire rather to  
lye in couert. They tremble when  
they are taken, and when they are  
accused, they deny all, and do scarce  
often-times confesse theyr dooing  
vpon torments. And finally, when  
they are condemned, they lament  
more, and doe impute theyr hard  
fortune, to destiny, or to the Planetes.  
But the Christian, what dooth he  
like in this? is there any man asha-  
med? or doth any man repent him  
when he is taken, except it be for that  
he was not taken rather? if he be  
taken by the enemy for a Christian,  
glorifieth in the same; if he be  
accused, he defendeth not himselfe

*Proofof Christianitie.*

he be asked the question, he confesseth it willingly; if he be condemned, hee yeeldeth thanks. What euill is there then in the Christian cause, which lacketh the naturall sequell of euill? I meane, feare, shame, tergiuetation, repentance, sorrow, and deplo-ration? What euill (I say) can thys bee deemed, whose guiltines is ioy? whose accusation is desire? vwhose punishment is happines?

Hether to are the words of learned Tertullian, who was an eye witnesse of that he wrote, and had no small part in the cause of those that suffered, beeing himselfe in that place & state, as daily hee might expect to cast of the same affliction. To which combat, how ready hee was, may appeare by diuers places of this hys Apologie, wherin hee vttereth (besides his zeale and seruour) a most confident securitie, and certaine assurance of Iesus assittance, by that which hee had seene performed to infinite others, in their greatest distresses, from the same Lord before. So that nothing doth more acertaine vs of the diuine power and omnipotencie of IESVS, then the fortitude inuincible, which aboue all humane reason,

Iesus assittance to his Martyrs.

*Prooſes of Chriſtianitie.*

ſon, force, and nature, he imparted to  
his Martyrs.

*The fiſt Conſideration.*

The ſubiec-  
tion of ſpy-  
rits.

**A**fter vvhich conſideration, there  
cometh to bee weighed, the firſt  
poynt before mentioned, which is  
of the ſame power and omnipoten-  
cie of Ieſus, declared and exerciſed  
vppon the ſpyrits infernall. Which  
thing, partly may appeare by the O-  
racles alledged in the end of the for-  
mer Section, (wherein thoſe ſpyrits  
fore-tolde, that an Hebrew chylde  
ſhould be borne, to the vtter ſubuer-  
ſion and ruine of theyr tyrannical  
dominion) and much more at large  
the ſame might be declared, by o-  
ther answers & Oracles vttered after  
Chriſtes natiuity, and regiſtered in the  
Monuments euen of the Heathen  
themſelues. Wherof he that deſireth  
to ſee more ample mention (eſpe-  
cially out of Porphyrie vvho was then  
living,) let him reade Eusebius firſt  
Booke, *De preparatione Euangelicorum*  
where he ſhal finde ſtore, and nam-  
elye, that Apollo many times excla-  
med, *Hei mihi, congemiscite: Hei*  
*mihi: Hei mihi: Oraculorum defe-*



*Prooſes of Chriſtianity.*

*me claritas.* Woe vnto me, lament  
ye with me, woe vnto me, woe vnto  
mee, for that the honour of Oracles  
hath now forſaken me. Which com-  
plaints & lamentations are nothing  
els but a plaine confeſſion that Ieſus  
was he, of whom a Prophet ſayd di-  
uers ages before; *Attenuabit omnes*  
*Deos terre*: he ſhal wear out & bring  
to beggery, all the Gods or Idols of  
the earth. This confeſſed alſo the  
wicked ſpyrits themſelues, when at  
Chriſtes appearing in Iury, they cam  
vnto him diuers times, & beſought  
him not to afflict or torment them,  
nor commaund them, preſently to  
returne into hell, but rather to per-  
mit them ſome little time of enter-  
tainment in the Sea, or mountaines,  
or among heards of Swine, or the  
like. Which confeſſion they made  
in the ſight of all the world, and de-  
clared the ſame afterwards by theyr  
acts and deedes.

For preſently vpon Ieſus death, &  
vpon the preaching of his name and  
Goſpell throughout the worlde; the  
Oracles which before vvere aboun-  
dant in euery Prouince and Coun-  
trei, were put to ſilence. Whereof I  
might alledge the teſtimony of very

*Sopho, 1,*

Of the mi-  
raculous  
ceasing of  
Oracles at

Chriſtes ap-  
pearing.

*Prooſes of Chriſtianitie.*

*Iuuenall.*

many Gentiles themſelues, as that of  
Iuuenall,

*Saty. 6.*

*Ceſſant Oracula Delphis.*

All Oracles at Delphos doe nowe  
ceale, &c.

*Lucan.*

That alſo of another Poet :

*Exceſſere omnes adytis,*

*ariſque relictis*

*Dij quibus imperium*

*hoc ſteterat, &c.*

*Strab. lib.*

*Geograph.*

That is, the Gods by vvhdm thy  
Empyre ſtood, are all departed from  
their Temples, and haue abandoned  
their Altars and place of habitation.  
Strabo hath alſo theſe expreſſe wor-  
des. The Oracle of Delphos at this day  
is to be ſeene in extreame beggery and  
mendicitie.

*Plut. de de-  
fectu Orac.*

And finally, Plutarch that lyued  
vvithin one hundred yeeres after  
Chriſt, made a ſpeciall booke to  
ſearch out the cauſes, vvhy the Ora-  
cles of the Gods were ceaſed in hy  
tyme. And after much turning and  
winding many waies, reſolued vpon  
two principall points or cauſes there  
of. The firſt, for that in his tyme  
there was more ſtore of Wiſe men  
then before, vvhoſe aunſwers might  
ſtand in ſteede of Oracles; and the  
other

Two inſuf-  
ficient cau-  
ſes.

*Prooſes of Chriſtianity.*

other, that peradventure the ſpyrits  
which were accuſtomed to yeeld O-  
racles, were ( by length of tyme )  
growne old and deade. Both which  
reaſons, in the very common ſence  
of all men, muſt needes be falſe and  
by Plutarch himſelfe cannot ſtande  
with probabilitie . For firſt, in hys  
Bookes which he wrote of the liues  
of auncient famous men, hee confeſ-  
ſeth, that in ſuch kinde of wiſedome  
as he moſt eſteemed , they had not  
their equals among theyr poſterity.

Secondly, in his Treatiſe of Phylo-  
ſophy, hee paſſeth it for a grounde,  
that ſpirits not depending of mate-  
riall bodies, cannot die or waxe old,  
and therefore of neceſſitie hee muſt  
conclude, that ſome other cauſe is to  
bee yeelded of the ceaſſing of theſe  
Oracles, which cannot bee but the  
preſence and commaundement of  
ſome higher power, according to  
the ſaying of S. Iohn, *To thys ende*  
*appeared the ſon of God, that he might*  
*diſſolve (or overthrowe) the workes of*  
*the deuill.*

Neyther dyd Ieſus this alone, in  
his owne perſon, but gaue alſo pow-  
er and authority to his Diſciples and  
followers to doe the like, according



*Prooſes of Chriſtianity.*

*Math, 10,*

to their commiſſion in S. Mathewes Goſpell: *Super omnia Dæmonia, et ſpiritus immundos, &c.* You ſhal haue authoritie ouer all deuils & vncleane ſpyrits. Which commiſſion, howe they afterwarde put it in execution, the whole world yeeldeth ſufficient teſtimonie. And for examples ſake onely, I will alledge in thys place an offer or challenge made for tryall or prooſe thereof, by Turtullian to the Heathen Magiſtrates and perſecutor of his time, his words are theſe following.

*Tertu. in A-pol, ad gent.*

Let there be brought here in preſence before your tribunall ſeates ſom perſon who is certainly knowne to be poſſeſſed with a wicked ſpirit, and let that ſpirit bee commaunded by a Chriſtian to ſpeake, and he ſhall as truly confeſſe himſelfe to be a deuill, as at other times to you, hee will falſely ſay hee is a God. Againe, at the ſame time, let there be brought forth one of theſe (your Prieſtes or Prophets) that will ſeeme to be poſſeſſed with a diuine ſpirit, I mean of thoſe that ſpeake gasping, &c. (in whom you imagine your Gods to talke,) and except that ſpyrite alſo (commaunded by vs) doe confeſſe him

A moſt confident offer made by Tertullian.

*Proofer of Christianity.*

himselfe to be a deuill, (being afraid  
indeede to lie vnto a Christian) doe  
you shedde the bloode of the Chri-  
stians in that very place, &c. None  
will lie to theyr own shame, but ra-  
ther for honour or aduantage, yet  
those spyrits will not say to vs, that  
Christ was a Magician, as you doe,  
nor that he was of the common co-  
dition of men. They will not say, he  
was stolne out of the Sepulcher, but  
they will confesse that hee was the  
vertue, wisdom, & word of God;  
that he is in heauen, & that hee shall  
come againe to be our Iudge, &c.  
Neyther will these deuils in our pre-  
sence deny themselves to be vnclean  
spirits, and damned for theyr wic-  
kednes, & that they expect his most  
horrible iudgement, professing also,  
that they do feare Christ in GOD,  
and God in CHRIST, and that  
they are made subject vnto his Ser-  
uants.

Hetherto are the words of Tenu-  
lian, containyng (as I haue sayde) a  
most confident challenge, and that  
vpon the liues & bloode of all Chri-  
stians, to make tryall of theyr power  
in controlling those spirits, which the  
Romaines & other Gentiles adored

*Prooſes of Chriſtianity.*

as their Gods. Which offer, ſeeing it was made and exhibited to the perſecuters themſelves, then lyuing in Rome, well may we be aſſured, that the enimie would neuer haue omitted ſo notorious an aduantage, if by former experience he had not beene perſwaded, that the ioyning heerein woulde haue turned and redounded to his owne confuſion.

The wonderfull authoritie of Chriſtians ouer ſpirits.

*Lact. li. 2. de inſt. cap. 16*

And this puiſſant authority of Ieſus imparted to Chriſtians, extended it ſelfe ſo farre forth, that not onely their words and commandements, but euen their very preſence did ſhut the mouthes and driue into feare the miſerable Spyrtes. So Lactantius ſheweth, that in his dayes, among many other examples of this thing, a ſecly Seruing man that was a Chriſtian, following hys Maſter into a certaine Temple of Idols, the Gods cryed out, that nothing coulde be well doone, as long as that Chriſtian was in preſence. The like recordeth Epiſebius of Diocleſian the Emperour, who going to Apollo for an Oracle, receiued anſwere, That the iuſt men were the cauſe that he coulde ſay nothing. Which iuſt men, Apolloſ Prieſtes interpreted, to be meant

*Epiſe. li. 5. de prep. Euan.*

ironi-



*Prooſes of Chriſtianity.*

ironically of Chriſtians; and there-  
upon Dyocleſian beganne his moſt  
ſearce and cruell perſecution in Eu-  
ſebius dayes. Sozomenus alſo wry-  
teth, that Iulian the Apoſtata, ende-  
uouring with many ſacrifices & con-  
iurations, to draw an anſwere from  
Apollo Daphneus, in a famous  
place called Daphne, in the ſuburbes  
of Antioch, vnderſtood at laſt by the  
Oracle, that the bones of Saint Ba-  
bylas the Martyr, that lay neere to  
the place, were the impediment why  
that God coulde not ſpeake. And  
thereupon, Iulian cauſed the ſame  
body preſently to be removed. And  
finally, heereof it proceeded, that in  
all ſacrifices, coniuations, & other  
mifteries of the Gentiles, there was  
brought in that phraſe, recorded by  
Coffing Lucian, *Exeat Chriſtian,*  
let Chriſtians depart; for that while  
they were preſent, nothing could be  
well accompliſhed.

To conclude, the Pagan Porphy-  
rie, that of all other moſt earneſtly  
endeuoured to impugne & diſgrace  
Chriſtians, and to holde vp the  
honour of the enfeebled Idols, yet  
diſcourſing of the great plague that  
vniuersally ſigned moſt furioſly in the Cittie

*Sozom. lib. 1,  
hiſt. cap. 18,*

*off viſitq A  
Lucian in  
Alex. diſc.*

*Porphy, lib, 5,  
cont. Chriſt.  
apud Eusebi  
li. 5. ca. 1. de  
prep. Evan.*

*Prooſes of Chriſtianity.*

A meruail-  
lous confeſ-  
ſion of Por-  
phyrie.

of Meſſina in Cicilie where he dwelt  
yeeldeth this reaſon, why Aeſcula-  
pius the God of Phiſick (much ado-  
red in that place) was not able to  
helpe them. *It is no meruaille (faith  
he) if this citty ſo many yeres be vex-  
ed with the plague, ſeeing that both  
Aeſculapius & all other Gods be now  
departed from it, by the comming of  
Chriſtians. For ſince that men haue be-  
gun to worſhip this Ieſus, wee could  
neuer obtain any profit by our Gods.*

A prety ſto-  
rie of Plu-  
tarch.

*Plut. de de-  
ſect. ora.*

Thus much cōfeſſeth this Patrone  
of Paganisme, concerning the maine  
that his Gods had receiued by Ieſus  
honour. Which albeit he ſpake with  
a malicious minde to bring Chriſti-  
ans in hatred and perſecution there-  
by, yet is the confeſſion notable, and  
confirmeth that ſtory which Plu-  
tarch in his fore-named booke doth  
report; that in the latter yeres of the  
raigne of the Emperour Tyberius, a  
ſtrange voyce, and exceeding horri-  
ble clamor, with hidious cryes, ſkry-  
ches and howlings, were hearde by  
many in the Græcian ſea, complay-  
ning that the great G O D Pan was  
nowe departed. And thus Plutarch  
(that was a Gentile) affirmeth to  
haue beene alledged and approued  
before

*Proofes of Christianity*

before the Emperor Tyberius, who  
meruailed greatly therat, and coulde  
not by all his Diuines and Sooth-  
layers, whom hee called to that con-  
sultation, gather out any reasonable  
meaning of thys wonderfull acci-  
dent. But we Christians, comparing  
the time wheremin it happened, vnto  
the time of Iesus death & passion, &  
finding the same fully to agree, may  
more then probably perswade our  
selues, y<sup>e</sup> by the death of theyr great  
God *Par*, (which signifieth all was  
imported the vtter ouerthrow of all  
wicked spirits & Idols vpon earth)

*The sixth Consideration*

**A**ND thus hath the Deictic of Je-  
sus beene declared and approo-  
ued by his omnipotent power, in  
subduing infernall enemies. Nowe  
resteth it for vs to make manifest the  
same, by his like power and diuine  
iustice, shewed vpon diuers of his e-  
nemies heere on earth, whose grea-  
test punishment, albeit for the most  
part, he reserveth for the life to com-  
yet sometimes for manifestation of  
hys omnipotencie, (as especially it  
was behouefull in those first daies of  
his

The punish-  
ment of e-  
nemies.



*Proofes of Christianitie.*

Herod As-  
colonita.

*Iosep. lib. 17.  
anti. cap. 10.  
et lib. 1. de  
bello. Iudae.  
cap. 21.*

hys appearance in the worlde) hee  
chasteneth them also, euen heere on  
earth in the eye and sight of all men.  
So wee reade of the most infamous  
and miserable death of Herode the  
first, surnamed Ascolonita, who after  
his persecution of Christ in hys  
infancie, and the slaughter of the in-  
fants in Bethleem for his sake; was  
wearied out by a lothsome lyfe, in  
feare and honour of his owne wife  
and children: whom after hee had  
most cruelly murdered, was enfor-  
ced also by desperation, through his  
vnspeakable griefes, vexations, and  
torments, to offer his owne hande to  
his owne destruction, if hee had not  
been stayed by his friends that stood  
about him.

Archelaus

*Iosep. lib. 17.  
anti. cap. 15.  
lib. 2. de bel.  
Iudae. cap. 6.*

After him, Archelaus his eldest  
sonne, that was a terrour to Iesus at  
hys returne from Egypt, fell also by  
Gods iustice into mentailous cala-  
mities. For first, beeing left a King  
by his Father, Augustus woulde not  
allow or ratifie that succession, but  
of a King made him a Tetrarch, as-  
signing vnto him onely the fourth  
part of that dominion which his Fa-  
ther had before. And then againe  
after nine yeeres space, tooke that a-  
way

*Prooves of Christinity.*

way in like manner, with the greatest dishonour he could devise, seizing ypon all his treasure and riches by the way of confiscation, and condemning his person to perpetuall banishment, wherein he died most miserably in Vienna in Fraunce.

Not long after this, the seconde Sonne of Herod the first, named Herode Antipas, Tetrarch of Galilee, who put Saint Iohn Baptist to death, and scorned Iesus before his passion, (whereat both himselfe and Herodias his Concubine was present,) was deposed also by Caius the Emperour, (being accused by Agrippa his nearest kindredman) and most contumeliously sent in exile, first to Lyons in Fraunce, and after that, to the most deserte: and inhabitable places in Spayne, where hee with Herodias wanted vp and downe in extreame calamity so long as they lyued, and finally ended their dayes abandoned of all men. In which misery also it is recorded, that the dauncing daughter of Herodias, who had in her iolity demaunded Iohn Baptists head, being on a certaine time enforced to passe over a frozen Riuer, suddenly the Ice brake, and shee in her fall

Abord  
Herod Antipas.

Iosep. lib. 18.  
antiq. cap. 9.  
lib. 2, de bel.  
cap. 8.

Herodias  
daughter  
Nicaph. li. 1.  
capit. 20.

had

*Proofes of Christianity.*

had her head cut off by the same Iſe, without hurting the reſt of her body, to the great admiration of all the lookers on.

**Herod Agrippa.**

*Acts, 12,  
Iosep. lib 19.  
antiq. cap. 7.*

*Lib. 18, ca. 7.*

**The ſtock  
of Herod  
ſoone extin-  
guiſhed.**

The lyke euent had another of Herods family, named Herod Agrippa, the accuſer of the fore-named Herode the Tetrarch; who in hys great glory and triumph, hauing put to death S. Iames, the brother of S. John Euangelift, and imprifoned S. Peter, was ſoone after in a publique aſſembly of Princes and Nobles at Cæſaria, ſtricken from heauen with a moſt horrible diſeaſe, whereby his body purified, and was eaten with vermine, as both S. Luke recordeth, and Iosephus affirmeth. And the ſame Iosephus, with no ſmall meruaile in himſelfe, declareth: that at the very ſame time when hee wrote his ſtory, (which was about threeſcore and ten yeeres after the death of Herod the firſt) the whole progeny and ofſpring, kindred and family of the ſayd Herod, (which he ſaith was exceeding great, by reaſon hee had many wiues together, with many children, brothers, and ſiſters, beſides Nephewes and kinſ-folk) were all extinguished in moſt miſerable ſort,



*Proofes of Christianity.*

sort, and gaue a testimony (saith Iosephus) to the worlde, of the most vaine confidence, that men doe put in humaine felicity.

And as the punishments lighted openly vpon Iesus professed enemies in Iury; so escaped not all the Romaines their chastisement; I meane such, as especially had theyr hands in persecution of him, or of his followers after him. For first, of Pontius Pilat that gaue sentence of death against him, we reade, that after great disgrace receiued in Iury, hee was sent home into Italy, & there by manifest disfauours shewed vnto him by the Emperour his Maister, fell into such desperation, as he slew himselfe with his owne hands.

The punishment of the Romaines.

Pilat.

*Eutro. lib. 7. hist.*

*Euseb. lib. 2, cap, 7, hist.*

And secondly, of the very Emperours themselves, who lyued from Tyberius (vnder whom Iesus suffered) vnto Constantine the great, vnder whom Christian Religion tooke dominion ouer the worlde, (which contayned the space of three hundred yeres) very few or none escaped the manifest scourges of Gods dread full iustice shewed vpon them at the knitting vp of their daies. For examples sake; Tyberius, that permitted Chri-

*Proofes of Christianity.*

*Tertul.in  
Apolog.*

Christians to liue freely, and made  
a Law against their molestation, (as  
before hath beene shewed) dyed in  
his bed peaceably. But Caligula that  
followed him, for his contempt  
shewed agaynst all diuine power, in  
making himselfe a God, was soone  
after murdered by the consent of his  
deereſt friends.

*Caligula.*

*Nero.*

Nero also, who first of all other  
began persecution against the Chri-  
stians, within fewe monethes after  
he had put S. Peter and S. Paule to  
death in Rome, hauing murdered  
in like manner hys owne Mother,  
brother, wife, and Maister, was vpon  
the suddaine, from his glorious e-  
state and maiestie throwne downe,  
into such horrible distresse and con-  
fusion in the sight of all men, as be-  
ing condemned by the Senate, to  
haue his head thrust into a Pyllarie,  
and there most ignominiously to be  
whipped to death, was constrayned  
(for auoyding the execution of that  
terrible sentence) to massacre him-  
selfe with his owne handes, by the  
assistance of such as was deereſt vn-  
to him.

The lyke may bee shewed in the  
tragicall endes of Galba, Otho, Vi-

tellius.

### *Prooves of Christianity.*

tellius, Domitian, Commodus, Pertinax, Iulian, Marcinus, Antoninus, Alexander, Decius, Gallus, Volutianus, Aemilianus, Valerianus, Galienus, Caius, Carianus, Maximianus, Maxentius, Lucinius and others.

VVhose miserable deaths, a noble man and Counseller, (well neere one thousand yeeres past) dyd gather against Zosimus a Heathen Wryter, to shew thereby the powerfull hand of Iesus vppon his enemies: adding furthermore, that since the time of Constantine, (whiles Emperors haue been Christians) few or no such examples can be shewed, except it bee vpon Iulian the Apostata, Valens the Arian heretique, or some other of like detestable and notorious wickednes. And thus much of particuler men chastised by Iesus.

But if we desire to haue a full example of his iustice vppon a whole Nation together, let vs cōsider what befell Ierusalem, and the people of Iury, for theyr barbarous cruelty practised vpon him, in his death and passion. And truly, if we beleene Iosephus and Phylot the Iewish Historiographers, (who lyued eyther with Christ, or immediatly after him,) it

Many Emperors that dyed miserably.

*Euagr. Scen.  
last lib. 3.  
hist. cap. 41.*

The chastisement of Ierusalem, &c of the Iewish people.



*Proofes of Christianity.*

*Iosep. lib. 19.  
ansiq. lib. 2.  
et 3, de bell.  
Iudai.  
Philo in  
Flacco et lib.  
2, de leg.  
Cornel. Tac.  
lib. 12.*

can hardly be expressed by the tongue or penne of man, what insufferable calamities and miseries, were inflicted to that peoplee (presently vpon the ascention of I E S V S) by Pilate theyr Gouvernour, vnder Tyberius the Emperour; and then againe by Petronius vnder Caligula, and after that, by Cumanus, vnder Claudius, and lastly, by Festus and Albinus vnder Nero. Through whose cruelties, that Nation was enforced finally to rebell, and take Armes agaynst the Romaine Empyre, which was the cause of their viter ruine and extirpation by Tytus and Vespasian. At what time besides the ouerthrow of theyr City, burning of theyr Temple, and other infinite dystresses, which Iosephus an eye witnes protesteth, that no speech or discourse humane can declare.

The same Authour lykewise recordeth, eleuen hundred thousand persons to haue been slaine, & fourescore and seauen-teene thousand taken alyue, who were cyther put to death afterwarde in publique triumphes, or solde openly for bond slaues into all parts of the world.

And in thys vniuersall calamitie

### *Proofes of Christianity.*

of the Iewish Nation, being the most  
notorious and greivous, that ever  
happened to people or Nation be-  
fore or after them, (for the Romans  
never practised the like vpon others)  
it is singulerly to be obserued, that  
in the same time and place, in which  
they had put Iesus to death before:  
that is, in the feast of the Paschall,  
whē their whole Nation was assem-  
bled at Ierusalem, from all parts, Pro-  
uinces, and Countries of the earth;  
they receiued this their most pittifull  
subuersion, and that by the hands of  
the Romaine Cæsar, to whō by pub-  
lique cry, they had appealed from  
Iesus, but a little before.

Yea, further it is obserued and no-  
ted, that as they apprehended Iesus,  
and made the entrance to his passion  
vpon the Mount Oliuet, so Tytus (as  
Iosephus wryteth) vppon the same  
Mount planted hys first siedge for  
their finall destruction.

And as they ledde Iesus from Cai-  
phas to Pilate, afflicting him in their  
presence: so now were they them-  
selues led vp and downe from Iohn  
to Symon, (two Tyrants that had v-  
surped dominion within the Citty,)  
and were scourged and tormented  
before.

How Christ  
his death  
was punish-  
ed with like  
circumstan-  
ces vpon the  
Iewes.

*Ioseph. lib. 4.  
de bel. sa. 8.*

*Capit. 27.*

*Prooſes of Chriſtianity.*

before the tribunall ſeates. Againſe as they had cauſed Ieſus to be ſcoffed, beaten, and villainouſly intreated by the Souldiers in Pylates Pallace: ſo were now their owne principall Rulers and Noble men, (as Ioseph writeth) moſt ſcornfully abuſed, beaten, and crucified by the ſame Souldiers. Which latter poynt of crucifying, or villainous putting to death vpon the Croſſe, was begun to be practiſed by the Romaines vpon the Iewiſh Gentry, immediatly after Chriſtes death, and not before. And now at this time of the war, Ioseph affirmeth, that in ſome one day, ſiue hundred of his Nation were taken & put to this opprobrious kind of puniſhment, in ſo much that for the great multitude he ſaith *Nec locus ſufficeret Crucibus, nec Crucis corporibus*: that is, neyther the place was ſufficient to contayne ſo many croſſes as the Romaines ſet vpon, nor the croſſes ſufficient to ſuſtaine ſo many bodies as they murdered by that torment.

*Lib. 5. de bel. cap. 28.*

A meruailous prouidence of

Thys dreadfull and vnſpeakeable miſery, fel vpon the Iews about forty yeeres after Chriſtes aſcention, when thee had ſhewed themſelues

moſt



### *Prooves of Christianity.*

most obstinate and obdurate against God, for de-  
his doctrine, deliuered vnto them, liuering the  
not only by himselfe, but also by his Christians  
Disciples; of which Disciples they that were in  
had now slaine S. Stephen and Saint Ierusalem at  
James, and had driuen into banish- the tyme of  
ment both S. Peter & S. Paule, and destruction.  
other that had preached vnto them.

To which latter two Apostles, (I  
meane S. Peter and S. Paule) our Sa-  
uiour Christ appeared a little before  
theyr martirdoms in Rome, as Lac-  
tantius wryteth, and shewed that  
within three or foure yeeres after  
theyr deaths, he was to take reuenge  
vpon theyr Nation, by the vtter de-  
struction of Ierusalem and of that  
generation. Which secrete aduise,  
the sayde Lactantius affirmeth, that  
Peter and Paule reuealed to other  
Christians in Iury; whereby it came  
to passe, (as Eusebius also and other  
Authors doe mention) that all the  
Christians lyuing in Ierusalem, de-  
parted thence, not long before the  
siedge began, to a certaine Towne  
named Pella, beyond Iordan, which  
was assigned them for that purpose  
by Iesus himselfe, for that it beeing  
in the dominion of Agrippa, who  
stood with the Romaines, it remay-  
ned

*Lib. 4, diui.  
instit. cap. 21.*

*Euseb. lib. 3.  
hist. cap. 5.*

*Nicep. cap. 3.*

*Proofes of Christianity.*

ned in peace & safety, while all Iury  
besides was brought to desolation.

This then was the prouidence of  
God for the punishment of the Iews  
**The Iewish** at that tyme. And euer after, theyr  
miseries af- estate declined from worse to worse,  
ter the de- and theyr miseries daily multiplied  
struction of throughout the world. Whereof he  
Ierusalem. that will see a very lamentable narra-

tion, let him read but the last booke  
onely of Iosephus history *De bello  
Iudaeo*, wherein is reported besides  
other things, that after the war was  
ended, and all the publique slaughter  
ceased, Tytus sent three score thou-  
sand Iewes as a present to hys Fa-  
ther to Rome, there to be put to  
death in diuers and sundry manners.  
Others hee applyed to be spectacle  
for pastime to the Romaines that  
were present with him; whereof Io-  
sephus sayth, that hee sawe with his  
owne eyes, two thousand and five  
hundred murdered & consumed in  
one day, by fight & combat among  
themselues, and with wilde beastes  
at the Emperours appointment. O-  
thers were assigned in Antioch and  
other great Citties, to serue for fa-  
gots in theyr famous bond-fires, at  
times of triumph. Others were sold

*Iosep. lib. 7,  
de bello cap.  
20, & 21.*

*Prooves of Christianitie.*

to be bond slaues, others condemned to dig and hewe stones for euer. And this was the ende of that warre and desolation.

After this againe, vnder Traiane the Emperour, there was so infinite a number of Iewes slayne and made away by Marcus Turbo in Affrica, and Lucius Quintus in the East, (as all Histories agree) that it is impossible to expresse the multitude. But yet more wonderfull it is, which the same Historians report; that in the eightene yeere of Adrian the Emperour, one Iulius Seuerus beeing sent to extinguish all the remnant of the Iewish generation; destroyed in small time, ninety and eight townes and Villages within that Countrey, and slew five hundred and fourscore thousand of that blood and Nation in one day; at which time also, he beate downe the Citty of Ierusalem in such sort, as he left not one stone standing vpon another of their ancient buildings; but caused some part thereof to be reedified agayne, and inhabited onely by Gentiles. He changed the name of the Citty, and called it \* A B L I A, after the Emperours name. He droue all the progeny

The finall  
desolation  
of the Iew-  
ish Nation.

*Oros. lib. 7, c.*

*13 Ariston.*

*pellaus in  
hist. Euse. lib.*

*4, cap. 8.*

*Niceph. lib 3.*

*cap. 2 4.*

\* The Em-  
perours  
name was  
Aelius Adri-  
anus.



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genity & ofspring of the Iewes for  
of all those Countries, with a perpe-  
tuall Lawe confirmed by the Empe-  
rour, that they should neuer returne  
no, nor so much as looke back from  
any high or eminent place to that  
Country againe. And this was done  
to the Iewish nation by the Romain  
Emperours for accomplishing that  
demaund, which their principall El-  
ders had made not long before to  
Pilate the Romaine Magistrate, con-  
cerning Iesus most iniurious death  
crying out with one consent and  
voyce, to wit, *Let his blood be vpon vs*  
*Math. 25.* *and vpon our posterity.*

*The seauenth Consideration.*

The fulfil-  
ling of Iesus  
prophecies.

**A**N D heerein also, I meane in the  
most wonderfull, and notoriou  
chastisement, or rather reprobation  
of the Iewish people, which of all  
the worlde was Gods peculier be-  
fore, is sette out vnto vs as it were  
in a Glasse, the seauenth and last  
poynt, which wee mention in the  
beginning of thys Section: to wit  
the fulfilling of such speeches and  
prophecies, as Iesus vttered when he  
was vpon the earth; as namely

*Prooſes of Chriſtianitie.*

one time, after a long and vehement  
commination made to the Scribes  
and Pharifies, and principall men of  
that Nation, (in which hee repeateth  
eight ſeueral times that dreadfull  
threat woe) hee concludeth finallie,  
that all the iuſt blood, iniunouſlie  
ſhedde from the firſt Martyr Abell, *Math, 23,*  
ſhould be reuenged very ſhortly vpon  
that generation. And in the ſame  
place, he menaceth the populus Cit-  
ie of Ieruſalem, that it ſhoulde bee  
made deſert. And in another place,  
hee aſſureth them, that one ſtone *Luke, 21,*  
ſhould not bee left ſtanding thereof  
vpon another. And yet further hee  
pronounceth vpon the ſame Cittie  
theſe words; *The daies ſhal come vpon*  
*thee, and thine enemies ſhall enui-* *Luke, 19,*  
*ſe thee with a wall, and ſhall beſiege*  
*thee: they ſhall ſtreighten thee on e-*  
*very ſide, and ſhall beate thee to the*  
*ground, and thy children in thee. And*  
at more particularly, he fore-telleth Ieſus ſpee-  
ke very ſignes whereby his diſciples ſhould perceiue vwhen the tyme in-  
ruſalem. *ruſalem.*  
thee was come, vſing thys ſpeech  
unto them. *When you ſhall ſee Ieru-* *Luke, 21,*  
*ſalem beſieged with an Armie, then*  
*know ye that her deſolation is at hand,*  
*that theſe are the daies of reuenge,*

*Proofof Christianitie.*

to the end all may be fulfilled which is writtem. Great distresse shall fall vpon this earth, & vengeance vpon this people. They shall be slaine by dint of the sword, & shall be led as slaues into all Countries. And Ierusalem shall be troden vnder feete by the Gentiles, vntill the time of Nations bee accomplished.

The circumstance of the time when Iesus spake hys words, and when they were written.

This fore-told Iesus of the myserie that was to fall vppon Ierusalem, and vppon that people (by the Romaines and other Gentiles,) vwhen the Iewes seemed to bee in most securitie, and greatest amitie vwith the Romaines, (as also they were when the same things were written,) and consequently at that time, they might seeme in all humane reason, to haue lesse cause then euer before to mysdoubt such calamities. And yet how certaine & assured fore-knowledge (and as it were most sensible feeling) Iesus had of those miseries, he declared, not onely by these expresse wordes, and by their euent: but also by those pittifull teares he shed vpon sight & consideration of Ierusalem, and by the lamentable speech he vused to the women, of that Citty, who wept for him at his passion, perswading them to weep rather for them

*Luke, 19,*

selus



*Prooves of Christianity.*

selues and for their children, (in respect of the miseries to follow) then for him. Which words and predictions of Iesus, together with sundry other hys speeches, fore shewing so particularly the imminent calamities of that Nation, (and that as I haue sayd, at such time, when in humane discourse there could be no probability therof,) when a certaine Heathen Chronicler and Mathematicke, named Phlegon, about a hundred yeres after Christes departure, had diligently considered, hauing seen the same also in his daies most exactly fulfilled, (for he was seruaunt to Adrianus the Emperour, by vvhose commaundement as hath been sayd before, the finall subuersion of that Iewish nation was brought to passe) says Phlegon (I say) though a Pagan, yet vpon consideration of these events, and others that he sawe, (as the extreame persecution of Christians fore-told by Christ and the lyke) he pronounced, that neuer any man foretold things so certainly to come, or that so precisely were accomplished, as were the predictions & prophecies of Iesus. And this testimony of Phlegon, was alledged and vr-

*Luke, 23.*

*Phle. Thra.  
lib. annal.*

The testimony of a Heathen, for the fulfilling of Christes prophecies.

*Orig. lib. 2,  
con. Cels. sub.  
initium.*

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ged for Christians against one Celsus  
a Heathen Philosopher and Epicure,  
by the famous learned Origen, euen  
the very next age after it was written  
by the Authour; so that of the truth  
of this allegation, there can bee no  
doubt or question at all.

*Other prophecies of Iesus fulfilled  
to his Disciples.*

**A**ND nowe albeit these predicti  
ons and prophecies, concerning  
the punishment and reprobation of  
the Iewes, fulfilled so evidently in  
the sight of all the worlde, might be  
a sufficient demonstration, of Iesus  
fore knowledge in affaires to come,  
yet are there many other things be  
sides fore-shewed by him, which fo  
out as exactly as these did, notwith  
standing that by no learning, Ma  
thematicall reason, or humane con  
iecture they were or might be fore  
seene. And as for example, the fore  
telling of his owne death, the man  
ner, time and place thereof: as also  
the person that shoulde betray him  
together with his irrepentant ende  
The flight feare, and scandale of his  
Disciples, albeit they had promised  
and

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& protested the contrary. The three severall denials of Peter. The particular time of his owne resurrection, and ascention. The sending of the holy Ghost, and many other the like predictions, prophecies and promises, which to his Apostles, Disciples, and followers that heard them uttered, & left them written before they fell out, and saw them afterward accomplished; and who by the falsehood thereof should have received greatest damage of all other men, if they had not beene true; to these men (I say) they were most evident proofes of Iesus divine prescience in matters that should ensue.

*Prophecies fulfilled in the sight of the Gentiles.*

B V T yet for that an Infidell (with whom onely I suppose my selfe to deale in this place) may in these and the like thinges, finde (perhaps) some matter of cavillation, and say, that these prophecies of Iesus, were recorded by our Euangelists, after the particularities therein prophesied were effectuated and not before; and consequently, that they might be



*Prooſes of Chriſtianity.*

be forged, I will alledge certaine other euent, both fore-tolde and regiſtred before they came to paſſe, & diſulged by publique wryttings in the face of all the world, when there was ſmall ſemblance that euer the ſame ſhould take effect. Such were the particuler foretellings of the kind and manner of S. Peters death, while he liued. The particuler & different manner of S. Iohn the Euangelifta ending from the reſt of the Apoſtles. The fore-ſhewing and deſcribing to hys Diſciples, the moſt extreme and cruell perſecutions, that ſhould enſue vnto Chriſtians for his ſake, (a thing at that time not probable in reaſon, for that the Roman permitted the exerciſe of all kinds of Religions,) and that notwithstanding all theſe preſſures and intollerable afflictions, his faythfull followers ſhould not ſhrinke, but hold out and daily increaſe in zeale, fortitude and number, and finally ſhould achieve the victory & conqueſt of all the worlde; a thing much more unlikely at that day. & ſo farre paſſing all humane probabilitie, as no capacity, reaſon, or conceite of man might reach or attain the fore-ſight thereof.

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thereof. And with this will wee conclude our third & last part of the generall diuision sette down in the beginning, concerning the grounds & proofes of Christian Religion.

### *The Conelussion.*

#### *SECT. 4.*

**B**Y all that hetherto hath been said we haue declared & made manifest vnto thee (gentle Reader) three thinges of great importaunce. First, that from the beginning & creation of the worlde, there hath beene promised in all times & ages a Messiah, or Sauour of mankind, in whom, and by whom all Nations should be blessed; as also, that the particuler time, manner, and circumstance of hys comming, together with the qualitie of his person, purpose, doctrine, life, death, resurrection, and ascension, were in like manner by the Prophets of G O D, most evidently foretold. Secondly, that the very same particulars and speciall poynts that were dissigned and sette downe by the sayde Prophets, were also fulfilled most exactly with theyr circumstances, in the person & ac-

The sum of  
the former  
3. Sections.

### *Proofof Christianity.*

3.

ons of Iesus Christ our Lord and Sa-  
uour. Thirdly, that besides the ac-  
complishment of all the fore sayd  
prophecies, there were giuen by Ie-  
sus many signes, manifestations, and  
most infallible arguments of his de-  
tie and omnipotent puissance, after  
his ascention or departure from all  
humane and corporall conuersation  
in this world:

By all which wayes, meanes, argu-  
ments and proofof, and by ten thou-  
sand more, which to the tongue or  
penne of manne are inexplicable, the  
Christian minde remaineth settled, &  
most firmly grounded in the vn-  
doubted beleefe of his Religion, ha-  
ving besides all other things, euiden-  
ces, certainties, & internall comfort  
and assurances which are infinite  
these eyght demonstratiue reasons  
and perswasions which ensue, for  
more ample and abundant satis-  
faction therein.

**Eyght rea-  
sons.**

### *The Prophecies.*

**F**irst, that it was impossible, that  
so many things shoulde be fore-  
tolde so precisely, with so many par-  
ticularities, in so manie ages, by  
disse



*Proofes of Christianity.*

different persons of all sanctitie, with  
so great concord, consent, and vnitie,  
and that so long before hande, but  
by the Spirit of God alone, that on-  
ly hath the fore-knowledge of fu-  
ture euents.

*The fulfilling.*

Secondly, that it could not possi-  
bly bee, that so many thinges so  
difficult and strange, vvith all their  
particulars and circumstances, should  
bee so exactly and precisely fulfilled,  
but in himselfe alone, of whom they  
were truly meant.

*Gods assistance.*

Thirdly, that it can no wayes bee  
imagined, that God woulde e-  
uer haue concurred with Iesus doo-  
ings, or assisted him, aboue all course  
of nature, vvith so abundant my-  
acles, as the Gentiles doe confesse  
that hee wrought, if hee had beene a  
seducer, or take vppon him to sette  
forth a false doctrine.

## *Prooves of Christianity.*

### *Iesus doctrine.*

**F**ourthly, if Iesus had intended to deceive and seduce the world, he would neuer haue proposed a doctrine so difficult and repugnant to all sensualitie, but rather woulde haue taught things pleasant and gratefull to mans voluptuous delight, as Mahomet did after him. Neither could the nature of man, haue euer effectuously embraced such austeritie, without the assistance of some diuine and supernaturall powers.

### *Iesus maner of teaching.*

**F**ifthly, for that Iesus beeing poorly borne and vnlettered, as by his aduersaries confession doth appeare, and that in such an age and tyme, when all worldly learning vvas in most flourishing estate; he could neuer possibly, but by diuine pouer haue attained to such exquisite knowledge in all kind of learning, as to bee able to decide all doubts and controuerfies of Philosophers before him, as he dyd, laying downe more plainly, distinctly, & perspicuously:

### *Prooſes of Chriſtianity.*

the pyth of all humaine and diuine learning, vvithin the compaſſe of three yeeres teaching, (and that to auditors of ſo great ſimplicities) then dyd all the Sages of the world vnto that day; inſomuch that euen then, the moſt vnlearned Chriſtian at that time, could ſay more in certaintie of truth, concerning the knowledge of GOD, the creation of the worlde, the end of man, the rewarde of vertue, the puniſhment of vice, the immortallitie and reſt of our ſoules after thys lyfe, and in other ſuch high poynts and miſteries of true phyloſophy, then coulde the moſt famous and learned of all the Gentiles, that had for ſo many ages before, beaten theyr braines in contention about the ſame.

### *Ieſus lyfe and manner of proceeding.*

S Ixtlie, if Ieſus had not meant plainly & ſincerely in all his doings, according as hee profelled, hee woulde neuer haue taken ſo ſeuere a courſe of lyfe to himſelfe, neyther would he haue reſuſed all temporall dignities and aduancements as hee dyd;



*Prooſes of Chriſtianitie.*

Did; he would neuer haue choſen to die ſo opprobriouſly in the ſight of all men, or made election of Apoſtles and Diſciples ſo poore and contemptible in the worlde; nor if hee had, would euer worldly men haue folowed him in ſo great multitudes, with ſo great ſeruour, zeale, conſtancie, and perſeuerance vnto death.

*The beginners & firſt publiſhers  
of Chriſtian Religiō.*

**S**Euently, we ſee that the firſt beginners and founders of Chriſtian religion left by Ieſus, were a multitude of ſimple and vnſkilfull perſons, vnapt to deceiue or deuife any thing of themſelues. They beganne againſt all probabilitie of mans reaſon: they went forward againſt the ſtreame and ſtrength of the worlde; they continued and increaſed aboue humane poſſibilitie; they perſeuered in torments and afflictions inſufferable; they wrought myſtacles aboue the reach and compaſſe of mans abilitie; they ouerthrew Idolatry that then poſſeſſed the vorld and confounded all powers infernal by the onely name & vertue of their

Maſter

*Proofes of Christianity.*

Maister. They saw the prophecies of Iesus fulfilled, and al his diuine speeches and predictions come to passe. They sawe the punishment of theyr enemies & cheefe impugnors, to fall vpon them in their dayes. They saw euery day whole Prouinces, Counties, and Kingdomes conuerted to theyr fayth. And finally, the whole Romane Empire and world besides, to subiect it selfe to the lawe, obedience, and Gospel of their Maister.

*The present state of the Iewes.*

**L**Astlie, among all other reasons and arguments, this may be one most manifest vnto vs: that wheras by many testimonies and expresse prophecies of the old Testament, it is affirmed, that the people of Israel should abandon, persecute, and put to death, the true Messias at his comming, as before hath ben shewed; and for that fact, should it selfe be abandoned of God, and brought to ruine and dispersion ouer all the world: (wherein according to the words of Ose, *They shall sitte for a long time, without a King, without Prince, without sacrifice, without Al-* *Osea. 3.*  
*tar,*

### Prooſes of Chriſtianity.

eat, without Ephode, or Images, and after this againe, the chyl dren of Iſrael ſhall returne, and ſeeke theyr God, in the laſt dayes.) We ſee in this age the ſame particularities fulfilled in that Nation, and ſo haue continued nowe for theſe 15. hundred yeeres: that is, we ſee the Jewiſh people afflicted aboue al nations of the world: diſperſed in ſeruility throughout all corners of the earth: without dignity or reputation: without King, Prince, or common wealth of themſelues, prohibited by all Princes, both Chriſtian and other, to make theyr ſacrifice where they inhabite: depriued of all meanes to attaine to good knowledge in good literature, whereby daylie they fall into more groſſe ignorance, and abſurdities againſt common reaſon, in their latter doctrine: then did the moſt barbarous Infidels that euer were, hauing loſt all ſenſe and feeling in ſpirituall affayres, all knowleedge and vnderſtanding in celeftiall thinges for the life to come: hauing among them no Prophet, no grane teacher, no man directed by Gods holy Spirit: and finally, as men forlorne and filled with all kinde of miſery, doe both



*Proofes of Christianity.*

both by theyr inward and externall calamities, preach, denounce, and testify to the world, that Iesus whom they crucified, was the onely true Messias and Saujour of man kinde, and that his blood, (as they themselves required) lyeth heauly vppon theyr generation for euer.

*The conclusion of the Chapter, with a short admonishment.*

¶ Wherefore to conlude this whole discourse, and treatise of the proofes and euidences of our Christian Religion: seeing that by so manifold and inuincible demonstrations, it hath beene declared and laid before our eyes, that Iesus is the onely true Saujour & Redeemer of the worlde: and consequently, that his seruice and Religion, is the only way and meane to please Almighty God, and to attaine euerlasting happines: there remaineth now to be considered, that the same Iesus, which by so many Prophets was promised to be a Saujour, was also foretold by the selfe same Prophets, that he should be a Iudge, and examiner of all our actions. Which latter poynt, no one Prophet

Iesus shall  
be also a  
Iudge.

Prophet

*Proofes of Christianity.*

Prophet that hath fore-shewed hys comming, hath omitted seriously to inculcate vnto vs. No not the Sibyls theselues, who in euery place where they describe the most gracious coming of the Virgins sonne, doe also annexe thereunto hys dreadfull appearance at the day of Iudgement, especially, in those famous Acrostick verses, whereof there hath beene so much mention before; the whole discourse vpon the words *Iesus Christ the sonne of God, Saviour and Crosse*, contayneth nothing else, but a large and ample discription of hys most terrible comming in fire and flame, and conflagration of the worlde at that dreadfull day, to take account of all mens words, actions, and cogitations.

To which description of these Pagan Prophets, is consonant the whole tenor and context of the old Byble, foreshewing euery where, the dreadfull maiesty, terrour, and severity of the Messias at that day. The newe Testament also, which tendeth to comfort and solace mankinde, and hath the name of Euangile, in respect of the ioyfull newes which it brought to the worlde, omitteth

*Apud. Euse.  
lib. 4. in vita  
Con. in fr.*

*1, Reg. 2.  
Psalm, 95,  
Esay, 2, 13,  
26, 27, 30.  
Jerem. 30.  
Dan. 7,  
Soph. 1.  
Mala. 4.*

*Proofs of Christianity.*

mitteth not to put vs continually in *Mat. 12. 13.*  
mind of this poynt. And to that end *16, 14, 25,*  
both Christ himselfe, amidst all his *Marke, 2,*  
sweet & comfortable speeches with *Luke, 1,*  
his Disciples, did admonish them *Rom. 2, 14,*  
often of this last day, and his Apo- *1, Cor. 15,*  
stles, Euangelists, and Disciples after *2, Cor. 5,*  
him, repeated, iterated, and vrged *1, Thes. 4, 5,*  
this important consideration, in all *2, Thes. 1,*  
their words and writings. *1, Titus, 2,*  
Wherefore, as by the name and *2, Peter, 3,*  
cogitation of a Sauior, we are great- *Hebr. 9.*  
ly stirred vp to ioy, alacrity, confi- *Iude. 4,*  
dence, and consolation, so by this *Reue. 1.*  
admonishment of Gods Saints, and  
by the testimony of our Lord & Sa-  
uour Iesus Christ himselfe, that he  
is to be our Iudge, and seuerer exami-  
ner of all the minutes and moments  
of our life: wee are to conceiue iust  
feare and dread, of thys his second  
comming.

*An illation vpon the premisses, with  
an exhortation.*

**A**N D as by the whole former tre-  
tise, wee haue beene instructed,  
that the onely way to saluation, is by  
the true profession of Christian Re-  
ligion: so by this account that shall  
be



*Proofes of Christianity.*

be demaunded at our handes at the last day, by the Authour and first institutor of thys Religion: wee are taught, that vnlesse we be true Christians indeede, and do performe such duties as this Law and Religion prescribeth vnto vs, so farre off shall we be from receiuing any benefit by the name, as our iudgement shall bee more greivous, and our finall calamity more intollerable. For which cause, I would in sincere charity exhort euery man that by the former discourse hath receiued any light, & is thorowly confirmed in his iudgement concerning the manifest and vndoubted truth of thys Christian Religion: to employ his whole study and indeuours for the attaynement of the fruite and benefite thereof which is by beeing a true and faythfull Christian: for that our Saviour Christ himselfe fore-signified; that many should take the name without benefit or commodity of theyr profession.

And to the ende each man may the better knowe or coniecture of himselfe, whether he be in the right way or no, and whether he performe indeede the true duty belonging to

### *Prooſes of Chriſtianity.*

a faythfull Chriſtian, I haue thought  
conuenient to adioyne this Chapter  
next following of that matter, and  
therin to declare the particuler points  
belonging to that profeſſion. Which  
being knowne, and thorowly con-  
ſidered, it ſhall bee eaſie for euery  
one that is not ouer-partiall, or wil-  
fully bent to deceiue himſelfe, to diſ-  
cerne cleerely of his owne eſtate, and  
of the courſe and way that hee hol-  
deth.

This (I ſay) is a high poynt of wiſ-  
dome for all men to doe while they  
haue time; leaſt at the laſt day, wee  
hauing paſſed ouer the whole courſe  
of our liues in the bare name onely  
of Chriſtianity, without the ſub-  
ſtance and true knowledge thereof;  
ſhall finde our ſelues in the number  
of thoſe moſt miſerable and vnfor-  
tunate people, who ſhall cry Lorde,  
Lorde, and receiue no comfort by  
that confeſſion.

**HOW**

---

HOWE A MAN MAY  
iudge or discerne of himselfe, whe-  
ther he be a true Christian  
or not.

*With a declaration of the two parts be-  
longing to that profession: which  
are, beleeefe and life.*

---

Chap. V.

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**A**S in humaine learning and  
Sciences of thys world, af-  
ter declaration made of the  
vtility, possibility, certainty,  
conueniency, and other qua-  
lities, commendations, & properties  
thereof: the next poynt is, to shew  
the meanes and waies wherby to at-  
tainne the same: so much more,  
this diuine and heavenly doctrine of  
Christian Religion,) which concei-  
neth our soule and euerlasting salu-  
tion,) for that we haue shewed be-  
fore, not onely the most vndoubted  
trueth whereupon it standeth, but  
also that the knowledge hereof, is  
absolutely necessary, as there is no o-  
ther name or profession vnder hea-



*Who is a true Christian.*

uen, whereby mankinde may be sa- *Acts, 4.*  
ued, but onely this of Iesus; it fol-  
loweth by order of cōsequence, that  
we should treat in this place, howe  
a man may attaine the fruite of this  
doctrīne, that is to say, howe hee  
may come to be a good Christian;  
or if hee already possesse that name,  
how he may examine or make triall  
of himselfe, whether he be so indeed  
or not. Which examination to speak  
in breefe, consisteth wholly in confi-  
deration of these two poynts. First, *Two points*  
whether hee doe not onely, belecue  
unfainedly the totall summe of do-  
ctrīnes and misteries, left by Iesus  
and his Disciples to the Catholique  
Church, but also perswade and assure  
himselfe, of the forgiuenes of all his  
sinnes, and of the fatherly loue and  
fauour of GOD towards him in  
Christ Iesus, whereby he is adopted  
to be the sonne of God, & an heyre  
of euerlasting life. Secondly, whether  
hee conforme and frame his life, ac-  
cording to the precepts and doctrīne  
of Christ Iesus. So that in these two  
poynts we are to bestow our whole  
speech in this Chapter.

The effect  
of thys  
Chapter.

*The*

*Who is a true Christian?*

*The first part concerning beleeve.*

**A**ND for the first, howe to examine the truth of our beleeve, it would be ouer-tedious to lay downe euery particuler way that might be assigned for discusion thereof: for that it would bring in the contenti- on of all times, as well auncient as present, about controuersies in chris- tian Fayth, which hath beene im- pugned from age to age, by the sedi- tious instruments of Christes infer- nall enemy. And therefore, as well in respect of the length, (wherof this place is not capable,) as also for that of purpose I doe auoyde all dealing with matters of controuersie within the compasse of this worke, I meane onely at this time, (for the comfort of such as are already in the right way, and for some light vnto others, who perhaps of simplicity may walk awry,) to sette downe with as great breuity as possibly may be, some few generall notes or obseruations, for their better helpe in this behalfe.

In which great affaire of our faith and beleeve (wherein consisteth as well the ground and foundation of

*What is a true Christian.*

our eternall welfare, as also the fruite  
and entire vtility of Christes com-  
ming into this world; it is to be cō-  
sidered, that GOD could not of his  
infinite wisdom, (fore-seeing all  
things and times to come) nor euer  
would of his vnspeakeable goodnes,  
(desiring our saluation as he dooth)  
leauē vs in this life, without most  
sure, certaine, and cleere euidence of  
this matter; and consequently, wee  
must imagine, that all our errors cō-  
mitted heerein, (I meane in matters  
of fayth and beleefe among Christi-  
ans) doe proceede rather of sin, neg-  
ligence, wilfulnes, or inconsideration  
of our selues, then either of difficul-  
ty or doubtfulnes in the meanes left  
vnto vs for discerning of the same, or  
of the want of Gods holy assistance  
to that effect, if we would with hu-  
mility accept thereof.

This Esay made plaine, when he  
prophecied of this perspicuity, that  
of this most excellent priuiledge  
of Christian Religion, so many hun-  
dred yeeres before Christ was borne  
or after that in diuers chapters hee  
declared the glorious comming  
of Christ in signes and myracles, as  
to the multitude of Gentiles that  
should

The matters  
of faith and  
beleefe easie  
among  
Christians.



*Who is a true Christian.*

should embrace his doctrine, together with the ioy and exultation of theyr conuersion; he fore-sheweth presently, the wonderfull prouidence of God also, in prouiding for Christians so manifest a way of direction for theyr sayth and Religion, as the most simple and vnlearned man in the worlde, should not be able (but of wilfulnesse) to goe astray therein.

*Esay, 35.*

\*The direct  
holy way of  
Christians  
vnder the  
Gospell.

His words are these, directed to the Gentiles. *Take comfort and feare not. Behold, your God shall come and save you. Then shall the eyes of the blind be opened, & the eares of the deafe shall be restored, &c. And there shall be a path and a way: which shall be called*

\*The holy way: and it shall be vnto you so direct a way, as foole, shall not bee able to erre therein. By which words we see, that among other rare benefites that Christes people were to receiue by his coming, this should be one, and not the least, that after his holy doctrine once published & receiued, it should not be easie for the weakest in capacity or learning that might bee, (whom Esay hee noteth by the name of Fooles,) to runne awry in matters of theyr belief, so plaine, cleere, and euident should

*Who is a true Christian.*

shoulde the way for all tryall thereof  
be made.

God hath opened himselfe vnto  
vs in the holy scriptures, the writings *John, 20, 21,*  
and doctrine of Moses and the Pro- *2, Tim, 3,*  
phets of Christ, and his Apostles: *Rom, 1, 20.*  
wherein is contained whatsoeuer is  
necessary for our saluation. For al-  
though the inuifible things of God,  
that is, his power and God heade,  
may be seene by the workmanshyps  
and creation of the worlde, wherein,  
as in a booke written with the hand *Psalme, 19, 1*  
of GOD, and layd open to the eyes  
of men, the glory of God and hys  
mightie power appeareth; Yet be-  
cause either wee read not this booke *Abac, 2, 2*  
at all, or if we doe, wee reade it care-  
leslie, therefore it was necessary that  
the Lord God shoulde adde another  
Booke, more plaine and easie to bee  
reade, so as he may run that readeth  
it, and this is, (as hath been sayd) hys  
holly will, reuealed vnto vs in hys  
written worde. Which S. Augustine *August. in*  
therefore very wel, calleth the Letters *exposi. Psal.*  
or Epistle of God, sent vnto vs from *96. et Serm.*  
our heauenly Countrey, to teach vs *59, ad Fra-*  
to liue godly and righteously whilst *trem, in E-*  
wee sojourne heere in thys present *remo.*  
world.

S.

Thys

*Who is a true Christian.*

*Psal, 119.*

*105,*

*Psal, 119, 7,*

*Psal, 119,*

*130,*

*2, Pet, 3, 16,*

*1, Cor, 4, 3, 4,*

*Titus, 3,*

Thys is the Lanthorne vwhereby  
our feete may be directed, and the  
light wherby our paths may be gui-  
ded vnto Christ: it is that most cer-  
taine and infallible rule and leuell of  
all our actions, whereby both our  
fayth and lyfe are to be squared and  
framed. Yea, it is that holy and vnde-  
filed way, and withall, that plaine and  
easie way deuoted by Esay, which e-  
uen the very entrance thereof, giueth  
light and vnderstanding (as Dauid  
speaketh) vnto the simple.

And although vvee must confesse  
with Saint Peter, that there are some  
thinges in the Scripture hard to bee  
vnderstoode, yet wee may also say  
with the same Peter, that they are  
hard to those that are vnlearned and  
vnstable, which peruert and wrest  
them to their owne destruction. So  
that if the Gospell of Christ bee ye-  
hid, it is hyd to them that perishe  
whose senses sathan hath closed  
that the light thereof shoulde not  
shyne vnto them. And heere-hence  
it is that the Apostle Saint Paul, pro-  
nounceth so peremptorily of a con-  
tentious and hereticall man, that he  
is damned by the testimony of his owne  
iudgment or conscience, for that he  
hath



*Who is a true Christian.*

hath abandoned thys common, dy-  
rect, and publique way, vvhich all  
men might see, & hath deuised par-  
ticuler paths and turnings to hym-  
selfe. And heere-hence it is, that the  
auncient Fathers of Christes Prima-  
tiue Church, disputing against the  
same kinde of people, defended al-  
wayes, that theyr error was of ma-  
lice, and wilfull blindnes, and not of  
ignorance; applying these wordes  
of prophecie vnto them, *They that*  
*sawe me, ranne out from me.*

*Psal, 31, 11*

Thus then it appeareth, that the  
playne & direct way mentioned by  
Esay, wherein no simple or ignorant  
man can erre, is the doctrine taught  
by the mouth of our Sauour Christ  
and his Apostles, which howsoever  
it seeme to be obscure and darksom  
to men of peruerse mindes, that are  
not exercised in it, yet to the godlie  
and studious readers & hearers that  
haue theyr eyes opened, and theyr  
mindes lightened to see the truth, it  
is most plaine & easie to bee vnder-  
stood.

*1, Pet, 1. 19.*

And thys is the cause, that those  
holy and sage Apostles of Christ, for  
the better peruertering of al by-waies,  
crooked pathes, and blinde lanes of

*Who is a true Christian.*

1, *Corin*, 16  
*Gala*, 5,  
2, *Thes*. 2,  
1, *Tim*. 6. 20  
*Math*, 7,  
*Rom*, 16,  
2, *Tim*, 2, 3,  
*Titus*, 3,

errors that afterwarde might arise, (as by reuelation from Iesus they vnderstood there should doe many) so earnestly exhorted, & so vehemently called vpon the people, to stande fast in the documents then receiued, to hold firmly the faith & doctrine already deliuered, as a *Depositū*, & treasure committed, to be safely kept vntill the last day. And about all other things, they most diligently forewarned them, to beware of new-fangled teachers, who they called Heretiques, who should breake from the vnitie of that body wherof Christ is the head, & should deuise new glosses, expositions, and interpretations of scripture, bring in new senses, doctrines, opinions, and deuisions, to the renting of Gods Church and Citie now builded, and to the perdition of infinite soules.

*Gala*, 1, 11,

The Apostle S. Paule, euen whilst hee lyued, founde some of his scholars to be remoued by newe fangled Teachers to another Gospell, and the better to make them see theyr error, hee appealeth to the Gospell which he had taught them. The Gospell, he preached, vvas not after man, neyther receiued he it of man, but by reuelation.

*Who is a true Christian.*

revelation from Iesus Christ. Hee brought them no fancies, visions, dreames, interpretations of Scripture hatched in his owne braine, but the pure and sincere doctrine received by revelation from God himselfe, and faithfully deliuered vnto them, without hacke or maim, as he receiued it.

*1. Cor, 12, 13*

Therefore Saint Ierome vpon that place, considering how all Hereticks haue iugled with the Scriptures from tyme to tyme, sayth. That Marcion and Basilides, and other Heretiques, (the contagious botches and plague sores of the Church,) haue not the Gospell of G O D, because they haue not the Spirit of G O D, without which, that which is taught, groweth to be mans Gospell. Thys maketh that learned Father to resolute vpon the matter, that it is a dangerous thing, peruersly to expound the holy Scriptures, for by this meanes, that is, by wrong and peruerse interpretation, that which is Gods Gospell, is made mans Gospell, *et quod prius est*, and that which is worse, (saith this holie Father,) it is made the devils Gospell. For discerning therefore of this kinde of most per-

*Ierom in Epist. ad Gal.*

*omni  
-que vltim  
-a holine  
-a flou  
-a miqui*



*Who is a true Christian.*

*Ephē, 4, 14,*

*1, Cor, 12,*

nicious people, and theyr deuillish dealing, and least we should be carried away with euery winde of doctrine by the wilines of men, G O D hath ordained in his Church, Apostles, Doctōrs, Prophets, Pastors & Interpreters, whom he hath so guyded and gouerned frō time to tyme wyth his holy Spirit, that they haue beene able by the Scriptures to repressse and beate downe whatsoeuer errorrs and heresies haue been rayfed vp by the enemies of gods truth, contrary to the analogie of fayth & rule of charitie; that is to say, beside the true sence and meaning of the Canonicall Scripture.

No heresie finally preuailed against the scriptures.

When there rose vp certaine sedicious fellowes among the Iewes, in the Primatiue Church, making some contention about their ceremonies, as dyd Simon Magus, Nicholas, Cerinthus, Ebion, and Meander, that were heretiques, They were refelled and conuincted out of the scriptures, by the Apostles and theyr Schollers, Martialis, Dyonisius Arcopagita, Ignatius, Policarpus, and other, vwho were no doubt, directed and guided by the Spyrīt of God. Afterwarde, when Basilides, Cerdon, Marcion, Valen-

*Who is a true Christian.*

Valentinus, Tacianus, Apelles, Montanus, and diuers other troubled the Church vvyth monstrous heresie, they were confuted by Iustinus Martyr, Dyonisius Byshop of Corinth, Ireneus, Clemens Alexandrinus, Tertullian, and theyr equals, who in all theyr controuerfies had recourse vnto the Scriptures, and beeing instructed and ledde by the Spirit of truth, preuailed mightily against their aduersaries. And so downeward from age to age vnto our daies, whatsoever heresie or different opinion hath sprung vp contrary to the doctrine Christ and his Apostles, it hath been checked & controlled by the watchmen, spirituall Pastours, and Governours of the Church, who alledged alway the consent of the Scriptures for decyding of all doubtes, & were most graciouſlie guided by the Spyrīt of G O D in all their actions. And hereof it is, that the word of God is called the sword of the Spyrīt: because as it was giuen by inspiration at the first, so being expounded by the direction of the same spyrīt, it is most liuely & mighty in operation: sharper then any two edged sword, & entering through euen

*Ephe. 6, 17,*

*2, Tim, 3, 16*

*Hebr. 4, 12*

*Who is a true Christian.*

to the deuiding a sunder of the soule  
and the Spyrite, of the ioynts and the  
marrowe, and it is a discerner of the  
thoughts and intents of the hart.

This is that spirituall sword wher-  
with our Sauour Christ preuailed a-  
gainst sathan the head Lord & may-  
ster of all Hereniques, who notwith-  
standing pretended scriptures for his  
deuillish purposes. And the Apostle  
Paule, beeing furnished vvith thys  
onely weapon, disputed against the  
peruerse and ouer-thwart Iewes  
which dwelt at Damascus, and con-  
founded them, prouing by confe-  
rence of Scriptures, that this was very  
Christ.

Nowe as it was expedient that the  
Gospels should be written, that vvee  
learning the truth soorth of them,  
should not bee deceiued by the lyes  
of heresies; so was it necessary that  
the same gospels should be preached  
for the confirmation of fayth. And  
beereof it is, that the Apostle Saint  
Paule, Rom, 10. saith, that fayth com-  
meth by hearing the worde of God,  
because the word preached, is the or-  
dinary meanes to beget and increase  
fayth in vs, for the which cause also,  
it is called the incorruptible seede,  
where-

*Math, 4,*

*Acts, 9,*

Theophi-  
lactus.

Hieroni-  
mus.

*Rom, 10, 17*

*1, Pet, 1, 23,*  
*Ephe, 5, 26*



*Who is a true Christian.*

whereby we are borne a newe, and  
wherby the Church is sanctified vn-  
to the Lord.

Wherefore to conclude this poynt,  
seeing that the holy Scriptures are  
that most infallible and secure way  
mentioned by Esay, seeing they are  
the rule and leuell both of our fayth  
and lyfe, contayning in them suffici-  
ent matter to confute errour & con-  
firme the truth, able to make a man  
wise vnto saluation, and perfectlie  
instructed vnto euery good worke,  
this ought to be the duty of the faith-  
full, (that I may vse the words of Ba-  
sil) to bee thorowly perswaded in  
his minde, that those things are true  
& effectually, which are vttered in the  
Scripture, & to reiect nothing there-  
of. For if whatsoeuer is not of fayth  
be sinne, (as sayth the Apostle) and  
if sayth commeth by hearing, and  
hearing by the word of God, with-  
out doubt, when any thing is with-  
out the holy Scripture, (which can-  
not be of fayth,) it must needs bee  
sinne. And therefore (to speake as S. August. con-  
Augustine speaketh) if any, I will *litteras per il.*  
not say if wee, but (which S. Paule *lib. 3. cap. 6.*  
addeth) if an Angell from heauen, *Gala, 1, 8,*  
shal preach either of Christ or of his

S 5 Church,

*Who is a true Christian.*

church, or of any other thing which pertaineth to sayth, or to the leading of our life, otherwise then wee haue receiued in the holy scriptures of the Law and the Gospell, let them bee accursed.

Now if forsaking all by-patches of mens inuentions and traditions, wee wil search diligently in the scriptures wherein wee thinke to haue eternall lyfe, we shall see, that they testifie of nothing so much, as of the promises of God in Christ Iesus; vwho as he is the end of the Law for righteousness to euery one that belecueth, so doe they send vs directy, and as it were lead vs by the hand like a carefull Schoole-maister vnto hym, teaching vs to apprehend and lay holde on him with the hand of sayth, and to apply him with his gifts and graces vnto our selues, and our own saluation. So that sayth is made the meanes, and as it were the Conduit to couuey Christ himselfe, his death, buriall, and resurrection, and all the rest of his benefits vnto vs, which the Apostle witnesseth. Coloss, 2, 12. Ye are buried (sayth he) with him thorow Baptisme, in whom yee are also raised vp together, through the sayth

*Iohn, 5, 39*

*Rom, 10, 4*

*Gala, 3, 24*

*1 Cor, 1, 30*

*2 Cor, 5, 21*

*Gal, 3, 13*

*1 Tim, 2, 6*

*Tit, 2, 14*

*Heb, 10, 10*

*1 Pet, 1, 2*

*2 Pet, 1, 4*

*1 John, 1, 9*

*2 John, 1, 6*

*3 John, 1, 8*

*Jude, 1, 1*

*Revel, 1, 5*

*1 Cor, 1, 30*

*2 Cor, 5, 21*

*Gal, 3, 13*

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*2 John, 1, 6*

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*Jude, 1, 1*

*Revel, 1, 5*

*1 Cor, 1, 30*

*2 Cor, 5, 21*

*Gal, 3, 13*

*1 Tim, 2, 6*

*Who is a true Christian.*

of God, effectually working, who raised him from the dead. Whereof it insueth, that all the faithfull doe not onely obtaine the benefit of Christes death and buriall by their Baptisme, whereby they die vnto sinne, but also do receiue and enioy, the fruite & effect of his resurrection by a liuely fayth, wherby they are quickned and raised vp vnto righteousness in this lyfe, & are assured of resurrection to glory in the life to come, by his mighty working that is able to subdue all things to himselfe.

*Phillip, 3, 21*

Seeing therefore that the summe and substance of our whole Religion, and of our eternall saluation or damnation, consisteth in the knowledge of this one vertue, it shall bee woorth the labour, breiefely (but yet plainly) to describe the forme, force, and nature of thys fayth whereof we speake. Wherin you shall not looke for the diuers significations, which that word receiueth in Scripture, nor for any declaration of those vnprofitable faithes wherof S. Iames speaketh, which are common to the wicked, and to the deuills themselves, whereby they belecue, that Iesus is that Christ, but heere my purpose is

*Iames, 2, 19.*

*Mar, 1, 24,*



*Who is a true Christian.*

to entreate of that lively and saving  
fayth, which is peculier and proper  
to the elect and chosen chyldren of  
G O D, whereby they beleene, that  
Christ is theyr Iesus, by whom they  
are saved from theyr sinnes, & from  
the punishment due vnto them for  
the same, and by whom onely they  
are restored to the favour of God,  
and made heyres with Christ of hys  
heavenly kingdome.

*Math, 1, 21*

*Rom, 8, 17,*

*Heb. 11, 1,*

In the Epistle to the Hebrues, there  
is a notable description of that lively  
fayth, wher it is said to be the ground  
of things that are hoped for, and the  
evidence of thinges y are not seene.  
Of which description of the Apostle  
we may make a plaine definition af-  
ter this sort. Fayth is an assured per-  
swasion of our salvation, by the  
meanes of Christ, which is grounded  
on the promises of God, & sealed in  
our harts by the holy Ghost. Thys  
definition is drawn fro the forme &  
propertie of true fayth, but the other  
in the Epistle to the Hebrues, see-  
meth rather to be taken fro the sub-  
stance of fayth, and speaketh of the  
object matter thereof. But both of  
them tend to one & the same thing,  
namely, to expresse the nature of  
true

*Who is a true Christian.*

true fayth, to consist in the certainty of that eternall lyfe, which is purchased vnto vs by Christ Iesus, which although we enioy not presently, yet by fayth we are as fully assured of it, as if we had possession and fruition thereof already. And heereof it is, that the Apostle calleth it *plerophoria*, Colos. 2. 2. fulnes or assurance of fayth, when Heb. 10. 22. wee are perswaded that wee are so highly in Gods fauour, that nothing is able to seperate or remoue vs from the loue that God beareth vs in his sonne and our Sauour Christ Iesus. This fulnes of fayth containeth in it these three things.

Fyrst, a notice or knowledge of the mercifull promises of G O D in Christ Iesus. Secondly, an vndoubted perswasion of the truth of those promises. And thirdly, the applying of the same to the comfort of our soules and consciences, for our salvation. For as it is not enough for a man to haue meate, vnlesse hee also eate it & digest it, so it is not enough for vs to know the promises of God, vnlesse wee belecue the same to be true, and apply them to our owne selues. And as it is not enough for a wounded man, to haue a soueraigne salue.

Heb. 4. 2.

*Who is a true Christian?*

salve or medicine in his window, vnlesse he apply it to his wound, so is it not sufficient for vs, to knowe that Christ is the Sauour of the world, vnlesse also we acknowledge him to be a Sauour vnto vs, & lay hold on him by the hand of fayth.

VVherefore this is the property and effect of a sauing fayth, euen to apply Christ with his gyftes vnto euery one of the faithful, and to make all cōclusions of Gods promises particular, that is, peculier to themselves and their own saluation. And therefore it is that fayth is called the lyfe of the soule, because it is the instrument, wherewith Christ the true life and food of our soule is to be eaten. Yea it is the mouth, the tongue, the teeth, the stomack, and that heate of our harts and soules, whereby Christ the word of G O D, is spiritually taken, eaten, and digested of vs, with which word, or rather with which Christ, our soules doe lyue: namely with the flesh and blood of Christ which we eate and drinke, whilst we embrace & receiue Christ by a liuely fayth. Wherupon S. Cyprian hath this sweet saying. *Quod est esca carni, hoc anima est fides.* &c. That which

*Habac. 2,*

*Rom. 1, 17,*

*Heb. 19, 37.*

*Iohn, 6, 51.*

*Cypr. lib. de  
Cena Dom.*



*Who is a true Christian.*

which meate is to the flesh, that is  
faith to the soule. That which foode  
is to the body, that is the worde to  
the Spirit. So that faith is the bond,  
which dooth so straightly vnite and  
knit vs vnto Christ, no otherwise  
then the members are vnited to the  
head; whereby we pertake his spy-  
rituall graces, as the members of  
mans body receiue nutriment from  
the head; and in a word, what good  
things soeuer are necessary for our  
eternall life, do flow and are deriued  
vnto vs from Christ, as from a most  
plentifull and wholesome fountaine,  
and are conueyed vnto vs by the in-  
strument of faith, as by a strong and  
substantiall Conduit-pipe.

It were too long, and not so per-  
tinent to the purpose, to recite al the  
properties of this sauing faith, wher-  
of we speake; it may suffice therefore  
to haue shewed you these few notes,  
and effects thereof, by the due con-  
sideration whereof, it shall bee easie  
for any to examine & try themselves  
as the Apostle speaketh, whether  
they be in the faith or no; & conse-  
quently, whether they be true Chri-  
stians for the first part of that profes-  
sion; namely for matters of belcefe,  
which

2, Cor. 13, 5.

*Who is a true Christian.*

which consisteth (as hath been shewed) not onely in beleeuing whatsoever is propounded vnto vs in the holy Scripture, (although that also be a true faith) but also in the assurance of Gods loue and fauour towards vs wrought in our hearts, by the preaching of the Gospel, & sealed by the holy Ghost; whereby we do firmly perswade our selues, that our sinnes are as vtterly forgiven vs for Christ his sake, as if we neuer had committed any, and his righteousness as perfectly imputed vnto vs, as if we had performed the same in our own persons. Wherefore, to conclude this first part of our present speech, hee that not onely protesteth with S. Ierome that hee dooth abhorre all sects and names of particuler men, as Marcionists, Montanists, Valentinians, and the lyke, (which lyke the builders of Babel) haue built vp Churches, Synagogues, and Conuenticles to gette themselves a name, that men might bee called after them, Marcionists, Montanists, and such others; hee I say, that loatheth and detesteth sects, and as hee was not baptized in the name of Marcion, Montan, or Valentinus, but in the Name of Iesus Christ,

*Dial cont.  
Luciferna-  
num.*

*Gene. II.*

*Who is a true Christian.*

Christ, so refuseth hee to be called a  
Marcionist, Montanist, or Valenti-  
nian, or by any name of any man  
vnder heauen: and there withall re-  
ioyceth in the name of Christ to be  
called a Christian, and giuing al doc-  
trines and Gospels the slip, pitcheth  
him vpon the doctrine and Gospell  
of I E S V S, taught by his holy A-  
postles: he that can captivate his vn-  
derstanding to the obedience of  
Christ, to belieue humbly such things  
as Christ by his Apostles proposeth  
to him, albeit his reason or sence  
should stand against the same. And  
not only so, but also perswadeth and  
assureth his owne hart & soule, that  
all the mercifull promises that God  
maketh in his word, doe belong vn-  
to him in especiall, and that hee is  
one of that number which God hath  
elect to saluation, and for whose  
sakes Christ Iesus the son of G O D *Ephes. 3, 17.*  
was content to die, & to rise againe  
for his justification, hee that findeth  
himselfe to be in this faith, or rather  
his sayth to be in him, and feelet  
the frutes and effects thereof, that is,  
they are reckoned by the Apostle  
*Rom. 5.* to be at peace with God, to  
haue an entrance vnto grace, to haue  
spi-



*Who is a true Christian.*

spirituall ioy, not onely in prosperi-  
ty, but euen in tribulation and afflic-  
tion; to haue hope that maketh not  
ashamed; and to haue the loue of  
God shed abroad in his hart by the  
working of the holy Ghost, &c. This  
man, (no doubt,) is in a most sur-  
e case for matters of his faith, and can  
not possibly walke awry therein, but  
may think himselfe a good Christian  
for this first poynt, which is for mat-  
ters of beleefe.

*The second part of this Chapter.*

There followeth the second part  
of Christian profession, concern-  
ing lyfe and manners; which is  
matter of so much more difficulty  
then the former, by how many more  
wayes a man may be led from ver-  
tuous lyfe then from sincere saynt-  
wherein there can be no comparison  
at all, seeing the path of our beleefe  
is so manifest, (as hath beene shew-  
ed,) that no man can erre therein by  
of inexcusable wilfulnesse. VVhere  
wilfulnesse of errour, \* the holy Fa-  
thers of Christes Primatiue Church  
did alwayes referre to two principall  
and originall causes, that is, to pri-

\* See S. Au.  
de util. cre.  
cap. 1, Cyp.  
Epist. 61.  
The two  
causes of  
heresie.

*Who is a true Christian.*

and overweening in our owne conceits, and to malice against our Superiours, for not gyuing our selues contentation to the thinges that we desire. Of the first doe proceede new opinions, new glosing, expounding, and applying of the Scriptures, preferring our owne iudgement before all other past or present; the contempt and debasing of holy Fathers and Councels, & whatsoever prooff standeth not with our owne liking and approbation.

The doings  
of Precis-  
matiques.

Of the second fountaine are deriued other qualities conformable to that humour, as are the denying of iurisdiction and authority in our Superiours, the contempt of Prelates, the exaggeration of the faults & defects of our Gouvernours, the impugnation of all byshoplike dignities or Ecclesiasticall eminency, and especially of that rule whereunto appertaineth the correction of such lyke offenders: and finally, for satisfying this deuilish and pernicious venime of malice, those wicked reprobates doe incite & arme the people against theyr spyrituall Pastours, they kindle factions agaynst Gods faythfull Ministers, they deuise a new Church, a new

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newe forme of gouernment, a new kingdome and Ecclesiasticall Hierarchie vpon earth, whereby to bring men in doubt or staggering what or whom to belecue, or whereunto to haue recourse in such difficultie as doe arise.

The obser-  
uation of S.  
Cyprian.

*Cyp. epist. 65  
ad Rogation*

Many cau-  
ses of euill  
lyfe.

These two maladies I say of pride and malice, haue beene the cause of obstinate error in all Heretiques from the beginning, as full well noted that holy and auncient Martyr S. Cyprian, when he sayd so long agoe. These are the beginnings & originall causes of Heretiques & wicked Scismaticques, first to please and like well of themselves, and then being puffed vp with the swelling of pride, to contraine their Governours and Superiors. Thus doe they abandon and forsake the Church, thus doe they erect a prophane Altar out of the Church agaynst the Church. Thus doe they breake the peace & vnyty of Christ, and do rebell against Gods holy ordination.

Nowe then, as these are the causes eyther only or principally of erring in our beleefe, most facile and easie (as we see) to be discerned, of error in life and manners, then



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are many more occasions, causes, of-  
springs, and fountaines to be found.  
That is to say, so many in number,  
as we haue euill passions, inordinate  
appetites, wicked desires, or vnlaw-  
full inclinations within our mind, e-  
very one whereof, is the cause often-  
times of disordered life, & breach of  
Gods commaundements. For which  
respect there is much more set down  
in Scripture for exhortation to good  
lyfe, then to sayth, for that the error  
herein is more ordinary and easie,  
and more prouoked by our owne  
fauour, as also by the multitude of  
infinite temptations. Wherefore we  
reade that our Sauour Christ in the  
very beginning of hys preaching,  
straight after hee was baptized, and  
had chosen vnto him S. Peter and S.  
Andrew, Iames, and Iohn, and some  
other fewe Disciples, went vp to the  
Mountaine, and there made his most  
excellent, famous, and copious Ser-  
mon, recited by S. Mathew in three  
whole Chapters, wherein he talketh  
of nothing els but of vertuous lyfe,  
poverty, meekenesse, iustice, purity,  
trowe for sinne, patience in suffe-  
ring, contempt of riches, forgyuing  
iniuries, fasting, prayer, repen-  
tance,

The effect  
of Christes  
Sermon.

*Math. chap.  
6, and 7.*

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tance, entrance by the straight gate and finally, of perfection, holinesse and integrity of conuersation, and of the exact fulfilling of euery iote of Gods Law & commaundements. He assured his Dysciples with great asseueration, that hee came not to breake the Lawe, but to fulfill the same: and consequently, who soeuer shoulde breake the least of hy Commaundementes, and shoulde teach men so to doe, that is, shoulde perseuere therein without repētance, and so by his example drawe other men to doe the like, shoulde haue no place in the kingdom of heauen. Agayne, hee exhorted them most earnestly to be lights, and to shine by good works to all the world, & that except theyr iustice did exceede the iustice of the Scribes and Pharisees (which was but extraordinary and externall) they could not bee saued. He told them plainly, they might not serue two Maisters in this lyte, but either they must forsake GOD, or abandon Mammon. Hee cryed vnto them, *Attendite*, stand attent, and consider well your state and condition, and then agiane, *seeke to enter by the straight gate*. And lastly hee concluded

*Math. 5, 20.*

*Math. 6, 24.*

*Math. 7, 13.*

*Math. 7, 20.*

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cludeth, that the only trial of a good tree, is the good fruite which it yeeldeth, without the which fruite, let the tree be neuer so faire or pleasant to the eye, yet it is to be cut downe and burned. And that not euery one that shall cry or say vnto him, Lord, Lord, at the last day, shall bee saued, *Math. 7, 25.* or enter into the kingdome of heauen, but onely such as did execute in deedes, the will & commandements of his Father in this life. For want whereof, he assured them, that many at that day, who had not only beleeued, but also done miracles in his Name, should be denied, reiected, & abandoned by him. *Math. 7, 22.*

VWhich long lesson of vertuous life, being the first that euer our Saviour gaue in publique to his Disciples then newly gathered together, (as S. Mathew noteth,) (hauing treasured some-what before of poynts of faith, & by some miracles & preaching shewed himselfe to be the true Messias) dooth sufficiently teach vs, that we must not only beleeu in his name & doctrine, but conforme our liues & actions also to the prescript rule of his commaundements.

For albeit in Christian Religion, faith



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A similitude  
touching  
faith and  
works.

faith be the first and principall foundation, whereupon all the rest is to be staied and grounded. Yet as in other materiall buildings, after the foundation is layde, there remaineth the greatest labour, time, cost, cunning and diligence to bee bestowed vpon the framing & furnishing of other parts that must ensue; euen so in this celestiall edifice or building of our soule, hauing layd on the foundation and ground of true beleefe, the rest of all our life, time, labor, and studies, is to be imployed in the perfecting of our life and actions, and as it were in rayfing vp the wals and other parts of our spirituall building by the exercise of all vertues, & diligent obseruation of Gods commaundments, without the which it will be to no more purpose for vs to brag of our knowledge in the scriptures, or to say we haue fayth, & looke to be saued as well as other men, then it will be to purpose, to haue a foundation without a building vpon it, or a stock or tree that beareth no fruit. Which thing S. James (speaking of that hiltorical & dead fayth, where by the wicked, and the very deuils themselves, beleeeue that there is one

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God) expresseth most excellently in this fit similitude; *As a body without Iam, 2, 26, a spirit is dead, even so (sayth hee) is faith without workes.*

Thys poynt of doctrine of vertuous life & obseruing of Gods commaundements, not our sauior Christ alone in his Sermon, most earnestlie vrged, (as hath been sayde) but hys fore-runner also S. Iohn the Baptist, and his followers the holy Apostles, whereof the one continually called vpon the people to bring forth fruits meet for repentance; the other in all theyr wrytings, & no doubt in all their Sermons after matter of doctrine and faith propounded, doe proceede to exhortation, and precepts of Christian life. In so much as S. Augustine & other auncient Fathers are of opinion, that the rest of the Apostles, S. Peter, S. Iames, S. Iohn, and S. Iude, perceiuing the loosenes and securitie of the people in their times, directed their writings, eyther onely or principally to thys ende, euen to perswade and enforce the necessitie of good lyfe & conuersation among Christians. Yea and that Saint Paule himselfe, when hee concludeth that a man is iustified by fayth without  
T. the

*Math, 3, 8,*

*Rom, 12, 1,  
Ephes, 4, 1,*

*Rom, 3, 28,*

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the works of the Law, doth not exclude the workes of charitie, as effects and fruites of fayth, which follow him that is already iustified in the sight of God, but hee excludeth them as causes of saluation, which goe before him that is to be iustified. Whereby it appeareth, that Saint Paule handling the causes of our iustification in the sight of God, is not repugnant or contrary to S. Iames speaking of the notes and signes whereby we are iustified: that is, (as *Mat, 12, 37.* the word is taken \*els where) declared or known to bee iust or righteous before men.

The sum is, that although good *Colos, 1, 10.* works are not the causes of our saluation, yet they are the way (as it were) & the path that leadeth thereunto: because by them, as by certaine markes, we perceiue our selues to haue entered, and to haue proceeded in the way of eternal life. Yet *Iam, 2, 18,* they are the fruites and effects, whereby we testifie and declare both ynto our selues and to others, the truth of that fayth which we professe. And therefore our Sauour Christ willet *Math, 5, 16,* vs in the gospel, to let our light shine before me, that they seeing our good workes



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workes, may take occasion thereby to glorifie our heavenly Father.

And his holy Apostle Saint Iames, byddeth those carnall and sensuall *Iam, 2, 18.*

Christians, that stooode so much vpon the onely name of faith, to shew him their sayth by their works, that is, they should declare & testifie vn-

to men (as I haue sayde) the sayth which they professed, by the frutes therof. To men (I say) because men

which iudge but by the outwarde appearance onely, cannot know the

goodnes of a Tree, but by the good fruite which it yeeldeth; they can-

not discerne the inwarde sayth but by the outward workes. But as for

God, that searcheth the secrets of the hart and raynes, it needeth not that

we should shewe him our sayth by our works, nor may we looke for iu-

stification at his hands by the best of them, for then might we haue wher-

of to boast, but there is no boasting with God, & therefore no iustifying

by workes in his sight. Yet notwithstanding, the Lord requireth good

works at our hands, to the end that himselfe myght bee \* glorified, our

needy bretheren releued & \* comforted, others gained and wonne by

*Mat, 7, 16,*

*Rom, 4, 2,*

*1, Pet. 12,*

*1, Corin, 9,*

*1, 23,*

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*2, Pet, 1, 10* Our example, to the embracing of the same sayth and Religion which wee profess: our owne sayth exercised and strengthened, and our calling and election made sure and confirmed.

*1, Pet, 1, 18,* And it is very requisite that the children of God, which are bought with so high a price, as with the blood of Iesus, shoulde glorifie God both in soule and body, because they are redeemed both in soule & body, *1, Cor, 6, 20,* & not liue vnto themselves, but vnto him which died and rose againe for them. *1, Cor, 5, 15,* This is the end of our election before the foundations of the world were laid, as the Apostle Paul testifieth, euen that we shoulde bee

*Ephes, 1, 4,*

*Ephes, 2, 10,*

*Luke, 2, 74,*

holy and blamelesse before him in loue. Thys is the end of our creation, as the same Apostle witnesseth, Ephesians, 2. 10. Where he saith that wee are Gods workmanship created in Christ Iesus vnto good workes, wherein he hath ordayned that wee should walke. This is the end of our redemption as old Zachary prophesied. *Luke, 1, 74, 75,* that beeing redeemed and deliuered from all our spirituall enemies, and from eternall destruction wherunto we were subiect, wee should serue God without

fear

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fear, in holines and righteousness  
before him all the dayes of our lyfe.  
Finally, this is the ende of our voca-  
tion. For God hath not called vs to  
vncleannesse, but vnto holinesse, and  
as he that hath called vs, is holy, so  
must we be holy in all maner of cō-  
uersation. And it cannot be that they  
which are truly iustified, that is to  
say, made righteous by a lively faith  
in Christ, shoulde not also in some  
measure bee sanctified, that is, made  
holy by a faithfull life in him.

*1, Thes, 4, 7,  
1, Pet, 1, 15,*

Let not men therefore deceiue the-  
selues with the onely name & sha-  
dow of faith, without the nature and  
substance thereof. Let them not pro-  
mise vnto theselues euerlasting lyfe,  
because they know the true GOD,  
& vvhom he hath sent Iesus Christ,  
but let them remember how Christ  
his Apostle, whom he dearly loued,  
expoundeth that saying, when hee  
wryteth. By thys we knowe GOD  
(truly) if wee keepe his commaun-  
dements; and whosoever sayth that  
hee knoweth hym, and yet keepeth  
not his commaundements, is a lyar,  
and the truth is not in him. For as  
it is a true saying, and by all meanes  
woorthy to be receiued, that Christ

*Ioh, 17, 3,*

*1, Ioh, 2, 3, 4*

*1, Tim, 1, 15*



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*Titus, 3, 8,*

*Greg. in hom.  
2. 9. in Euā.  
Iohn, 20,*

*Titus, 1, 16,*

*1, Iohn, 2, 4,*

Iesus came into the worlde to saue sinners; so it is as a true saying, and no lesse worthy to be affirmed, that they which haue beleeued G O D, shold be careful to shew forth good works. S. Gregory vpon the words of Christ to S. Thomas, *Blessed are they who haue not seene, and yet haue beleued*, hath a notable discourse to this purpose. If any (sayth he) infer heereof, I beleue, and therefore am blessed, and shall be saued, hee sayth truely, if his life bee aunswerable to his beleefe; for that a true sayth doth not contradict in manners, the things which he professeth in words. For which cause, S. Paule accuseth certaine false Christians in whom he found no vertuous life aunswerable to their profession; that they confessed G O D in words, but denyed him in theyr deedes. And S. Iohn auoucheth, that vwho soeuer sayth hee knoweth God, and keepeth not his cōmaundements, is a lier. Which beeing so, wee must examine the truth of our faith by consideration of our lyfe, for then and not otherwise wee are true Christians, if wee fulfill in works, that wherof we haue made promise in wordes. That is, in

the

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the day of our Baptisme, wee promised to renounce the pompe of this worlde, together with all the works of iniquitie; which promise, if wee performe now after Baptisme, then are we true Christians, and may bee ioyfull. But contrariwise, if our lyfe be wicked, and contrary to our profession, it is sayde by the voyce of truth it selfe. Not euery one y<sup>e</sup> shall say to me Lord, Lord, shall enter in to the kingdome of heauen. And againe, why do ye call me Lord, lord, and do not performe the things that I tell you. Here-hence it is, that God complained of his olde people the Iewes, saying: *This people honoureth me with their lips, but their hearts are far of fro me.* And the Prophet Dauid of the same people. They loued him with their mouth, & with their tongues they lyed vnto him. Wherefore let no man presume to say hee shall be saued, if sayth and good life be diuorced and put a sunder, which S. Chrysostome noteth, by the wofull and heauie chaunce and iudgement that happened vnto him, who in the gospel was admitted to the feast of Christian faith and knowledge, but for lack of the ornament or garnēt

*Math. 7,*

*Esay, 29, 17*

*Psal. 78,*

*36, 37,*

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of good life, was most contumeliously deprived of his expectation.

*Chrysost. hom 9. in Iohn.* Of whom S. Chrysostoms wordes are these. He was invited to the feast and brought vnto the table, but for that by his foule garments he dishonored our lord that had invited him: he was not onely thrust from the table & banquet, but also bound hand and foote, and cast into vtter darknes, where there is eternall weeping and gnashing of teeth.

Wherefore let vs not (deere bretheren) let vs not I say, deceiue our selues, and imaging that our deade and vnfruitfull sayth will saue vs at the last day: for except wee ioyne pure lyfe to our beleefe, and in thys heauenly vocation of ours, do appa-  
rell our selues with the worthy garments of vertuous deeds, wherby we may be admitted at the mariage day in heauen: nothing shall be able to deliuer vs from the damnation of this miserable man, that wanted hys wedding weede.

*2 Cor, 5, 1, 2* Which thing S. Paule wel noteth, when hauing said, wee haue an euerlasting house in heauen, not made with mens hands, he addeth presentlie thys exception, *Si tamen vestiti et*



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*non nudi inueniamur*. That is, if we be found at that day well apparrelled & not naked. Would God euery Christian desirous of his saluation, would ponder wel this discourse of S. Chri-  
lostome.

And so with thys alone to conclude our speech in thys Chapter, without allegation of further matters or authorities, (vvhich are infinite to this effect) it may appeare by that which hath already becne sette downe, wherein the true profession of a Christian consisteth; & thereby each man that it not partiall, or blinded in his owne affection, (as many are) may take a view of his estate & condition, and frame vnto himselfe a very profitable coniecture, how he is like to speede at the last accounting day. That is, what profit or advantage he may expect by his knowledge & profession of Christian Religion. For as to him that beleeueth soundly, and vvalketh vprightly in his vocation, performing effectually euery way his professed dutie, there remaine both infinite and inestimable rewards prepared, so to him that strayeth aside and swerueth from the right path of fayth & lyfe prescribed

The conclusion of this chapter.

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vnto him, there are no lesse paynes and punishments reserued.

For which cause, euery Christian that is carefull of his own saluation, ought to fixe his eyes very seriously vpon them both; and as in beleefe to shewe himselfe constant, firme, humble and obedience; so in life & conuersation, to be honest, iust, pure, innocent, and holy.

And for thys seconde poynt concerning lyfe and maners, hath beene already handled in my former booke, (which as I vnderstande is imprinted in England) I shall neede the lesse to discourse heereof. But for I haue beene admonished by the wrytings of diuers, howe my former booke hath beene disliked in two speciall poynts; first, that I speake so much of good works, & so little of fayth: secondly, that I talke so largely of Gods iustice, and so breiefely of his mercy, whereby the consciences of many haue beene offended: let the last chapter going before of beleefe and life, aunswere the first, and that which immediatly followeth, serue for the latter objection, and so I doubt not, but a Christian man may be thorowly resolved.

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OF THE ONLY IM-  
pediment that is wont to let sinners  
from Resolution.

*Which is the mistrust and diffidence  
in Gods mercy, through the multitude  
and greivousnes of theyr  
sinnes.*

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Chapter. VI.

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**A**Mong all other the most  
greeuous and perrilous co-  
gitations, vvhich in thys  
worlde are accustomed to  
offer themselves to a minde intang-  
led and loden with great sinnes, this  
vsually is the first, (through the na-  
ture of sinne it selfe and crafty sug-  
gestion of our ghostly enemy,) to  
fall into distrust & dispaire of Gods  
mercy. Such was the cogitation of  
most ynhappy Caine, one of the first  
inhabitants of the earth, vvhose after  
the murther of his owne onely bro-  
ther, and other sinnes by him com-  
mitted, brake into that horrible and  
desperate speech, so greatly offensive  
vnto his Lord and Maker, *Mine in-  
iquity is greater then that I may hope*  
Dispaire and  
ordinarie  
temptation  
to the grea-  
test sinners.  
Caine.  
Gene, 4.  
for.



*Dispaire of Gods mercy.*

**Judas.**

for pardon. Such was in like manner the desperate conceit of wicked Iudas, one of the first of them that were chosen to the peculiar service of our Redeemer; who feeling hys conscience oppressed with manifold iniquities, and most of all with the proditiō of his owne Lord & Maister, tooke no other way of amendment or redresse, but to destroy himselfe both in body and soule, adioyning onely these words, ful of miserable distrust & desperation, *I have sinned in betraying the innocent and iust blood.* By which wordes & most wretched end, hee more greeuously offended & iniured hys most louing and mercifull Saviour, then by all former iniquities committed against him.

**Math, 27,**

**The shipwracke of  
soules ouerloden with  
sinnes.**

Thys then (most louing Brother) is the first and greatest Rock, whereat a sinfull soule ouerburdened with the charge of her owne iniquities, & tossed in the waues of dreadfull cogitations, by the blastes and stormes of Gods threatens against sinners, doth cōmonly make her shipwrack. That is, that most horrible depth and dungion, whereof the holy scripture sayth; *The impious man when hee is*

**Prov, 18,**

*come*

*Dispayre of Gods mercy.*

come into the bottome and profundity  
of his sinnes, contemneth all. That  
is the remedileffe sore, and incurable  
wound, wherewith God himself char-  
geth Ierusalem, when he said, *Insana-* *Iere. n. 3.*  
*bilis fractura tua*: thy rupture is irre-  
mediable. And the Prophet Michas  
considering the same people, thorow  
the multitude of their wickednes, to  
encline nowe to dispayre of Gods  
goodnes towards them, brake forth  
into this most pittifull complaynt;  
*For this wil I weep & lament extream-*  
*ly, I will strip off my clothes & wander* *Mich. I.*  
*naked: I wil roare like vnto Dragons,*  
*and sound out my sorow as Struthious*  
*in the desert, for that the wound and*  
*malady of my people is desperate.*

This is that great and maine im-  
pediment, that stoppeth the con-  
duits of Gods holy grace, from flow-  
ing into the soule of a sinfull man. *The misery*  
*of despera-*  
*tion.*  
This is the knife that cutteth in sun-  
der all those heauenly and blessed  
cordes, wherewith our sweete Lorde  
and Sauour endeuoureth to drawe  
vnto repentance the harts of sinners,  
saying by his Prophet, *I wil pul them* *Hosea, I.*  
*vnto me, with the chaynes of loue and*  
*charity.* For by this meanes euery  
sinfull conscience commeth to anni-  
swere

*Despaire of Gods mercy.*

*Jerem. 2.*

*Ephe. 4.*

The thing  
wherin God  
most de-  
lighteth, is  
mercy.

swere almighty God, as did Ierusalem,  
when being admonished of her sins,  
and exhorted by hys Prophet to a-  
mendment of lyfe, she sayde, *Despe-  
raui, nequaquam faciam*, I am be-  
come desperate, I will neuer thinke  
of any such thing. To which lamen-  
table estate when a sinfull man is  
once arriued, the next step hee ma-  
keth, is, (for auoyding all remorse &  
trouble of cōscience) to engulfe him  
selfe into the depth of all detestable  
enormities, and to abandon his soule  
to the very sirke of all filth & abho-  
minations, according as S. Paule sayd  
of the Gentiles in lyke case, *That by  
despaire they deliuered themselves ouer  
to a dissolute life, thereby to commit all  
madnes of vncleannes*. Which wicked  
resolutiō of the impious, is the thing,  
(as I haue noted before) that most  
of all other offences vpon earth, doth  
exasperate the ire of G O D, depri-  
uing his diuine Maiesty of that most  
excellent property, wherein he chief-  
ly delighteth and gloryeth; which  
is, his infinite and vnspeakeable mer-  
cy. This might be declared by dy-  
uers and sundry examples of holy  
writ, howbeit two onely shall suffice  
for this present.

The



*Dispaire of Gods mercy.*

The first is of the people of Israel, not long before their banishment into Babilon; who beeing threatned from God by the Prophet Ieremie, that manifold punishments were imminent ouer their heads, for their greuous sinnes committed agaynst his Maiesty, began (insted of repentance) to fall to desperation, & consequently, resolved to take that impious course of all dissolute lyfe, alledged before out of Saint Paul: for thus they answered God exhorting them by his threats to reforme their wicked liues; *We are now grown desperate, and therefore we will heereafter follow our owne cogitations, and every one shall fill the wickednes of his own conceite.* Wherat God stormed infinitely, & brake forth into this vehement interrogation, *Interrogate Gentes, quis audiuit talia horribilia?* Aske & enquire of the very Gentiles, whether euer among them, were heard any such horrible blasphemies.

And after thys, for the more declaration of this intollerable iniury heerein offered to his Maiesty; hee commaunded the Prophet Ieremie to goe forth out of his owne house, and to gette him to a Potters shop, which

A desperate resolution.

*Ierem. 18.*

*Dispaire of Gods mercy.*

A meruail-  
lous exam-  
ple of Gods  
clemency.

which in the village was framing his  
vessels vpon the wheele Which Iere-  
my hauing done, he sawe before hys  
face a pot crushed & broken by the  
Potter al in peeces vpon the wheele,  
and thinking thereby that the vessell  
had been vterly vnprofitable and to  
be cast away, hee sawe the same clay  
presently framed againe by the Pot-  
ter into a newe vessell, more excel-  
lent then before. Wherat he meruai-  
ling, God sayd vnto him; Dost not  
thou thinke (Jeremy) that I can doe  
with the house of Israell, as this Pot-  
ter hath done with his vessell? or is  
not the house of Israel in my hands,  
as the clay in the hands of this cra-  
ftesman? I wil denounce vpon a sud-  
daine against a Nation & kingdom,  
that I will roote it vp, and destroy it,  
and if that Nation or Kingdome do  
repent from theyr wickednes, I also  
will repent mee of the punishment  
which I intended to lay vpon them.  
And then he proceedeth forward, de-  
claring vnto Jeremy the exceeding  
greefe and indignation which hee  
conceiueth, that any sinner whatsoe-  
uer, should dispaire of mercy & par-  
don at his hands.

The second example is, of the same  
people

*Dispaire of Gods mercy.*

people of Israell, during the time of their banishment in Babilon, at what time, being afflicted with many miseries for their sinnes, and threatned with many more to come, for that they changed not the course of their former wicked conuersation: they began to dispaire of Gods mercy, & to say to the Prophet Ezechiell that liued banished among them, and exhorted them to amendment vppon assured hope of Gods fauor towards them; *Our iniquities and sinnes doe lie greuously vpon vs, & we languish in them, and what hope of lyfe then may we haue?* At which cogitation and speech, God being greatly moued, appeared presently to Ezechiell, and sayd vnto him. *Tell this people as I doe lyue saith the Lord God of hosts, I wish not the death of the impious, but rather that hee should turne from his wicked wayes and liue. Why will the house of Israell dye in their sinnes, rather then turne vnto me.* And then he maketh a large & vehement protestation, that how greuously soeuer any person should offende him, and how great punishment soeuer he shall denounce agaynst him, yea, if he had giuen expresse sentence of death

An other example of Gods wonderfull mercie.

*Ezech. 33.*



*Dispaire of Gods mercy.*

\* Iudgment  
& iustice to  
be vsed in  
true repen-  
tance, that  
is, iudgment  
vppon our  
selues, & iu-  
stice toward  
others.

death and damnation vpon him, yet  
*Si egerit penitentiam a peccato suo,  
feceritque iudicium et iusticiam:* that  
is, if he repent himielfe of his finnes,  
and exercise \* iudgment and iustice  
for the time to come, *all his sins that  
he hath comitted shall be forgiven him*  
(sayth almighty God,) *for that hee  
hath done iudgement and iustice.*

And this nowe might be suffici-  
ent, (albeit nothing els were spoken)  
for remouing this first obstacle and  
impedimēt of true resolution, which  
is the dispaire of Gods infinite good-  
nes and mercy. Neuerthelesse, for  
more euident cleering and demon-  
stration of this matter, and for the  
greater comfort of such as feeble the-  
selues burdened with the heauie  
weight of their iniquities commit-  
ted agaynst his diuine Maiesty: I  
haue thought expedient in this place,  
to declare more at large, this aboun-  
dant subiect of endlesse mercy, to-  
wards all such as will truly turne vn-  
to him; in what time, state, condi-  
tion, or age soeuer in this life, which  
shall be shewed and sette downe by  
these foure points and parts that doe  
ensue.

Foure parts  
of thys  
Chapter.

*The*

*Dispaire of Gods mercy.*

*The first part, touching the loue that  
God beareth towards man.*

**F**irst of all, by the infinite and in-  
cōprehensible loue that almighty  
God beareth vnto man, which  
loue is alwaies the mother of fauor,  
grace, and mercy. If you demaund of  
me in what sort I doe proue that the  
loue of God is so exceeding great  
towards man, I aunswer as the Cos-  
mographer is wont to doe, who by  
the greatnes and multitude of the  
streames & Riuers, doth frame a cō-  
iecture of the Fountaine frō which  
they flow. The proper Riuers which  
are deriued & doe run forth of loue,  
are good turnes and benefits, which  
seeing they are infinite, endlesse, and  
inestimable, bestowed by God vp-  
on man, (as in the place before hath  
beene declared, and the whole vni-  
uerfall frame of thys world doth a-  
boundantly beare witnes,) it follow-  
eth most evidently, that the origine,  
fountaine, & wel-spring of all these  
fauiors, graces, and good turnes, must  
needes be infinite, immeasurable, and  
farre surpassing al compasse of mans  
vnderstanding.

If

*Dispaire of Gods mercy.*

*Iob, 7.*

*Wisd, 11.*

The first  
cause why  
God loueth  
vs, for that  
he is our  
Creator, &  
we are hys  
own works.  
*Ezech, 18.*

If you require of me the cause and reason, why Almighty God should so wonderfully be affected towards man, I can directly yeeld ye none at all, but rather meruaile thereat with holy Iob, why so soueraigne a Maiesty should set his heart vpon so base a subiect. Notwithstanding, the holy Scripture seemeth to alledge one principall reason of his loue, when it saith; *Nihil odisti eorum que fecisti, et parcis omnibus; quia tua sunt Domine, qui diligis animas*. That is, Thou (ô Lord) which louest soules, canst not hate those thinges which thou hast made, but dost vse mercy towards all men, for that they are thine. And the like manner of reasoning useth God himselfe, when he sayth by the Prophet Ezechuell: *Behold, all soules are mine*, and heerevpon he inferreth a little after, *Numquid voluntatis mee est mors impij*: Can I haue the will to damne a wicked mā, seeing that his soule is mine, created & redeemed by me? as who would say, thys were a case agaynst all order and equity. And the reason of this maner of speech & argument is, for that euery man naturally is inclined to loue the things that be of  
hys



*Dispaire of Gods mercy.*

his owne making. So we see, that if a man haue an Orchard, wherein be great variety of trees and plants, yet if there be but one of his own peculiar grafting, that flourisheth & prospereth well: he taketh more delight therein, then in any of the rest, for that it is his owne workmanship. So in lyke manner, if a man haue a Vineyard of his owne planting and trimming. For which respect the holy Prophet Dauid, finding himselfe and the whole kingdome of Iury in great affliction & calamity, thought no other meanes so forcible to draw God to compalsion and commiseration of theyr case, as to cry out to him in this manner; *Thou which gouernest Israel, looke towards vs and be attent. Thou hast brought forth a Vineyarde out of Egypt, thou hast purged the same from Gentiles, and hast planted it. Thou O God of all power, turne towards vs, looke vpon vs from heauen, and viste this thy Vineyard, which thine own right hand hath planted.* The like manner of perswasion vsed the holy Prophet Esay to moue God, when he said; *Looke vpon vs, I beseech thee, O Lorde, which are the worke of thine owne hands.*

Euery man  
giuen to  
loue hys  
owne.

*Psalm, 79.*

But

*Iob, 10.*

The confidence of Iob, in that God had made him.

*Dispaire of Gods mercy.*

But aboue all other, the blessed man Iob, standeth as it were, in argument and disputation with God about this matter, saying, haue not thy hands made me? haue they not framed me of clay and earth? hast not thou compacted me as cheese is made of milke? hast not thou knit my bones and sinewes together, and couered my flesh with skinne? hast not thou giuen me life, and conserued my Spyrít with continuall protection? how soeuer thou seeme to dissemble these matters & hide them in thy hart, yet I know that thou remembrest them all, and art not vnmindfull of them. By which words this holy man signified, that albeit, God suffered him greatly to be tempered and afflicted in this life, so far forth as he might seeme to haue forgotten him, yet was he well assured that hys diuine Maiestie could not of his goodnes forsake or despise him, for that he was his creature, and the proper workmanshyppe of hys owne hands. In which very name of *workmanship*, holy Dauid tooke such great comfort, considering that the workman cannot choose but be louing and fauourable towards hys owne

*Dispaire of Gods mercy.*

owne worke, (especially so excellent and bountifull a workman, as is almighty God, towards a worke made as man is, to his owne shape & likeness,) that in all his necessities, yea euen in hys greatest infirmities of fleshe, and most greivous offences committed agaynst his Maiesty, hee conceaueth most assured hope of mercy and pardon, vpon this consideration, that he was his workmanship, and consequently wel knowne to his diuine wisdom, of how brittle & infirme a mettle he was made. For thus at one time amongst other, hee reasoneth of this matter. Looke how far distant the East is from the West, so far off hath God remoued our iniquities from vs. Euen as a Father dooth take compassion of hys own children, so doth the Lord take mercy vpon vs, for that he wel knoweth the mould wherof we are made, and doth remember that we are nothing els but dust.

In which discourse, the holy Prophet maketh mention of two things that did assure him of Gods mercy, the one, that God was his Creator, and Maker, and therby priuy to the frailty of his constitution & nature, the

The assured hope Dauid had, in that he was gods workmanship.

*Psalm. 102.*



*Dispaire of Gods mercy.*

The second reason of a surance of Gods loue, for that he is our Father.

*Math. 5, 6,  
7, 8. &c.*

*Math. 6.*

the other, that hee was hys Father, whose property is to haue compassion on hys chyl dren; and this is a second reason, more strong & forcible perhaps then the former, why e- uery man may bee most assured of pardon that hartily turneth vnto al- mighty G O D; considering that it hath pleased his diuine Maiesty, not onely to be vnto man a Creator, (as he is to all other thinges,) but also a Father, which is the title of the grea- test loue and coniunction, that na- ture hath left to things in this world. Wherof a certaine Philosopher sayd well, that no man could conceiue the loue of a Parents hart, but he on- ly that had a child of his owne. For which respect, our Sauour Christ to put vs in minde of this most feruent loue; and thereby as it were, by one fire to enkindle another within our harts, did vse oftentimes & ordina- rily, to repeate this sweete name of Father in his speeches to his follow- ers, and thereupon founded diuers most excellent and comfortable dis- courses; as at one time when he ex- horted them from ouer much care and worldly solicitude; hee addeth this reason; *Your Father in heauen,* know-

*Dispaire of Gods mercy.*

knoweth, that you haue neede of these things. As vwho vwould say, hee knowing your wants, & being your Father, you shall not need to trouble your selues with two great anxietie in these matters, for y a Fathers hart cannot but bee prouident and carefull for his Chyldren. The lyke deduction maketh hee in the same place, to the same effect, by comparison of the byrdes of the ayre, and other irreasonable creatures: for which, if God doth make (sayth he) so abundant prouision, as all the whole world may witnesse that hee doth: much more carefull wil he be to prouide for men that are his own chyldren, which are more deere vnto him the any other terrestiall thing created.

All which speeches and reasons of our Sauour, are deuied from the nature and propertie of a Parent, which cannot but affect & loue his chyldren; especially such a Father, whom Christ calleth celestiall, vwho in this perfection of true fatherlie loue, so far exceedeth all earthly Parents put together, as in power, clemencie and goodnes, almighty God surpasseth the infirmitie of his feeble

What a Father God is.

*Dispaire of Gods mercy.*

*Gala, 4,*

*Esay, 63,*

Christes cō-  
fortable  
embassage.

*Iohn, 20.*

creatures. Such a Father, as hath not onelie gyuen lyfe and beeing vnto hys chyl dren, but also (as S. Paule sayth,) hath poured into theyr hartes the diuine spirit of his onely eternall Sonne, styrring them vp to most assured confidence & inuincible hope in hys fatherly goodnes and protection. And vppon assurance of thys hope, haue as well sinners as Saintes from the beginning, fled vnto him confidently vnder this title of paternitie, and neuer were deceiued. So the Prophet Esay, as well in his own name, as in the name of the sinfull people of Israell, doubted not to cry, *Thou art our Father, Abraham hath not knowne vs, and Israell is ignorant of vs: Thou O Lord, art our Father, thou art our Redeemer.* And to confirme thys assurance vnto vs, Christ sent that most sweet & comfortable embassage vnto his Disciples, presently vpon his resurrection, *Goe and tell my bretheren, that I doe ascend vnto my Father, and vnto your Father: vnto my God, and vnto your God.* By which words of Father, and my God, the one of loue and the other of power: the one of will, the other of abilitie, he tooke away all doubt



*Dispaire of Gods mercy.*

of not speeding, from each man that should make recourse to this mercifull Lord and Father. God himselfe also, after many threatens vsed by the Prophet Ieremie, against the people of Israell for their sinnes, in the end, least they should dispaire, turneth about his taile, and changeth his stile, assuring them of many graces & fauours, if they would returne vnto him; telling the house of Israel, that hee had loued her from the beginning, and had sought to drawe her vnto him by threatens, to the end he might take mercy vpon her, & that now he intended to build her vp againe, to adorne her with ioy & exultation, to gather her children from all corners of the earth, to refresh them with the waters and Riuers of life, and all this (saith hee) *Quia factus sum Israeli Pater*. For that I am become now a Father to Israel. And in the same place to wicked Ephraim (the head Cittie of the rebellious kingdome of Samaria) (he sayth) *Ephraim is become my honorable sonne, my delight, and deerey beloued child, therefore my bowels are moued with compassion vpon him, & in abundance of mercy will I take pittie of him.* So

How greatly the respect of a Father moueth God.

*Dispaire of Gods mercy.*

much attributed God to this respect of being a Father vnto Israell and Ephraim, and of their beeing his chyl- dren; for that this cause onely (not- withstanding their infinite enormous sinnes) his bowels of endlesse mercy were moued with loue and compas- sion towards them.

*Luke. I,*

And these are those tender & mer- cifull bowels, which holy Zacharie Father to S. Iohn Baptist, protesteth to be in almighty God towards mā- kind that had offended him. These are those which were in that good old father mentioned in the gossell, who beeing not onely offended but also auandoned by his younger son, yet after he saw him return home a- gain, notwithstanding he had wasted all his thrift and substance, and had wearied out his body with vicked life, he was so far of from disdayning to receiue him, as he came forth to meete with him, fell vpon his necke and kissed him for ioy: adorned him with newe apparrell and rich Iewels, provided a tolemne banquet for him, inuited his friends to bee merry with him, & shewed more exultati- on and tryumph for his returne, then if he had neuer departed from hym.

*Luke, 16,*

The fathers  
liberall hart  
to the pro-  
digall Son.

By

*Dispaire of Gods mercy.*

By vvhich parable, our Sauour Christ endeouored to set forth vnto vs the incomprehensible mercie of his heauenly father towards sinners, in which respect hee is truly called by his Apostle, *Pater misericordiarū*, the father of mercies. For that (as S. Bernard well noteth) this sea and Ocean of mercies, doth flow peculiar-ly from the hart of a Father, vvhich cannot bee sayde so properly of the Gulfe and depth of his iudgements. For which cause he is called in scrip-ture the God of iustice and reuenge, and not the Father. And finally, thys blessed name of Father in God, doth import vnto vs by Gods owne testi-mony, all sweetness, all loue, all friend-shippe, all comfort, all fatherly pro-uidence, care and protection: all cer-taintie of fauour, all assurance of grace, all securitie of mercy, pardon, and remission of our sinnes, when so-uer vnfaignedly wee turne vnto him.

And in this point his diuine Ma-iestie is so forward and vehement, to giue vs assurance, that being not cō-tent to set forth his loue vnto vs by the loue of a Fathers hart, hee goeth further, and protesteth vnto vs, that hys hart is more tender towards vs

2, Cor, 1,

Ber Ser. 5.  
de natal.

*Psalms, 35*

What the  
name of fa-  
ther doth  
import.



*Dispaire of Gods mercy.*

*Esay, 49,*

in thys behalfe, then the hart of any mother can be to the onely child & infant of her owne wombe. For thus he saith to Sion, which for her finnes began to doubt least hee had forsaken her; *Can the mother forget her owne infant, or can shee not be mercifull to the child of her owne wombe? If she could, yet can I not forgette or reiect thee: Behold, I haue written thee in the flesh of mine owne hands. And thys for so much as God is called our Father.*

The thyrd  
argument of  
Gods loue,  
the giuing  
his son for  
vs.

There remaineth yet a third consideration, which more setteth forth Gods inestimable loue, then any of the other demonstrations before handled. And that is, that hee gaue the lyfe and blood of hys onely begotten & eternall sonne, for purchasing & redeeming vs when we were lost; a price so infinite and inexpressible, as (no doubt) his diuine wisdom would neuer haue giuen, but for a thing vvhich hee had loued above all measure. Which our Saviour hymselfe that vvas to make the payment, doth plainly signifie, and therefore also seemeth as it were, to wonder at such a bargaine, when he sayth in the Gospell; *So deerebly hath God*

*Iohn, 3,*

*Dispaire of Gods mercy.*

God (my Father) loved the world, that  
hee hath given for it his only begotten  
Sonne. In which words he ascribeth  
this most wonderfull dealing of hys  
Father, vnto the vehemencie and  
exceeding abundance of loue, as  
dooth also his deereft Disciple, and  
Apostle S. Iohn, saying: In thys ap-  
peareth the great loue and charity of *I, Iohn, 4,*  
God towards vs, that hee hath sent  
hys onely begotten Sonne into the  
world, to purchase life for vs. In thys  
(I say) is made euident his exceeding  
charitie, that we not louing him, hee  
loued vs first, and gaue his own Son  
to be a raunsome for our sins. Wher  
vnto also the holy Apostle S. Paul a-  
greeth, admiring in like maner the  
excessiue loue of god in these words;  
God doth meruailously commende  
and set forth his great loue vnto vs,  
*Rom, 5,*  
in that we being yet sinners, he gaue  
his son to the death for our redemp-  
tion. And in another place, framing  
out, as it were, a measure of Gods  
mercy by the abundance of his loue,  
sayth thus; God who is rich in mer-  
*Ephe, 2,*  
cie, through the exceeding loue  
which he bore vnto vs, wee beeing  
dead in sin, hee reuiued vs in Christ,  
and rayfed vs vp euen vnto heauen,  
making

*Dispaire of Gods mercy.*

making vs to fitte downe there with him, to the end he might declare to all ages & worlds ensuing, the most abundant riches of hys grace and goodnes towards vs.

Thys was the opinion of that noble Apostle S. Paule, and of all hys coequall, Apostles, Euangelists, Disciples, and Saints; and thys worke of our redemption, proceeded onelie frō the inflamable fornace of Gods immeasurable loue. And therefore to make no other conclusion heereof, then that which Saint Paule himselve doth make, If God haue not spared his owne proper and onely begotten sonne, but hath giuen him vp to death for gaining vs vnto him, howe can it be, that with him hee hath not giuen vs all other things. If when we were his enemies, and thought not vpon him, hee sent to seeke vs so diligently, by such a messenger as hee loued so deerely, allowing hym to lay down a price for vs which hee so infinitely esteemed: vvhath shall wee thinke that he will doe vnto vs now, (wee beeing made his owne by our redemption,) if we returne willinglie vnto him: when our receiuing shall cost him nothing else, but onely a mer-

The conclusion of this point, made by S. Paule.

*Titus, 3,*

*Rom, 8,*



*Dispaire of Gods mercy.*

mercifull looke vpon vs : vvhich is not so much from the infinite bowels of his bottomlesse mercie , as is one droppe of water from the most huge gulfe of the maine Ocean sea.

And thys shall suffice for the first poynt of Gods loue, declared vnto vs by the three most sweete & comfortable names and respects of Creator, Father, and Redeemer.

*The second part : how God expresseth*

*his loue towards sinners.*

**N**Ext after vvhich, wee are to consider in what manner God is accustomed to expresse & declare thys loue of hys, in his dealings and proceedings towards sinners. And first of all the wise man (hauing had long experience of thys matter, ) beginneth to describe and sette foorth in thys sort, saying vnto God himselfe, Thou ( O Lord ) doost dissemble the finnes of men, to giue vnto them tyme of repentance. And then, when they will not vse thys benefite of hys forbearing (but will needes enforce him to punish and correct them, he sayth further of thys correction : Such as

V. 5.

*wilful.*

*Wisd, II,*

Wisd, 12.

Two rare  
poynts of  
clemencie  
in God.

Esay, 30.

Tert. in A-  
pol. cap. 2.

*Dispaire of Gods mercy.*

wilfully doe runne astray (O Lord) & will not turne vnto thee thou dost correct the sweetly by little & little, admonishing & exhorting them to leaue their sinnes, and to beleene in thee.

These two points then of exceeding clemencie, by the testimony of the wise man, are found in almighty God, first to wincke at the vicked lyfe of men, and to expect their conuersion with vnspokeable patience and longanimitie, according as also the Prophet Esay beareth witnesse, adioyning the cause thereof in these words; *The Lord dooth attend your conuersion, to the end he may take mercie on you, and thereby be exalted.*

And secondly, for the same respect, when he is enforced by reason of his iustice to chastise them, yet doth he the same with such moderation and mildnes, as alwaies in thys lyfe, hee reserueth place of pardon.

And vnto these two, vve may adioine yet a third property of his mercie, more admirable (perhaps) then the former: which is, (as Tertullian excellently noteth) that he being the partie offended, yet first and principally desireth reconciliation; he hauing receiued the wrong and iniury,

yet

*Dispaire of Gods mercy.*

yet doth he most busily intreate for  
amitie and attonement. And where-  
as in all right and equitie, hee might  
denie vs parson, and for his power  
take reuenge of vs at his pleasure,  
yet doth he not only offer vs peace  
of his owne accorde, but also sueth  
vnto vs by all meanes possible to ac-  
cept therof, humbling (in a certaine  
manner) his diuine Maiestie to our  
basenes and vilitie: and behauing  
himselfe in thys respect, as a Prince  
that were enamoured of his bond-  
flaue and abiect seruant.

Thys might be declared by many  
of hys owne speeches and doings in  
holy Scripture; but one place out of  
the Prophet Esay shall serue for all;  
where Almighty God so earnestlie  
wooeth the cōuerſion of Ierusalem,  
as no louer in the world could vtter  
more signes & testimonies of a hart  
inflamed and sette on fire with loue. Gods woo-  
then hee dooth towards that Cittie ing of Ie-  
which so highly had offended him. rusalem.  
For first, after many threats powred  
out against her, if shee dyd not re-  
turne, least she might perhaps fall in-  
to daspayre, he maketh this protesta-  
tion in the beginning of his speech.  
*Indignatio non est mihi. &c. Angry Esay, 25.*



*Dispaire of Gods mercy.*

His prote-  
station.

His cuncta-  
tion.

His chiding.

His fayre  
speech.

I am not (O Ierusalem) but whatso-  
euer I haue spoken, I haue spoken of  
good will and loue. Secondly, hee  
entreteth into this dispute, and doubt  
with himselfe about punishing her  
for her finnes, what shall I doe? *Shal*  
*I tread her vnder my feet and put her*  
*to the fire? or els will she stay my pu-*  
*issant hand, and make peace with mee,*  
*will she (I say) make attonement with*  
*mee? After which doubt & cuncta-*  
*tion, hee resolueth himselfe to*  
*change his manner of style, and to*  
*fall a little to chyde with her, & then*  
*he sayth, Harken O yee deafe inhabi-*  
*tants of Ierusalem, looke about yee, ye*  
*blinde folke that will not see: who is*  
*blinde and deafe but my seruant, that*  
*will not regard or listen to the messen-*  
*gers which I send? O thou which hast*  
*open eares, wilt thou not heare?*

And then a little after hee begin-  
neth to smoothe and speake faire a-  
gaine, saying; *Euer since thou hast*  
*beene gracious & glorious in mine eyes*  
*I haue loved thee, & for thy soule will*  
*I giue whole Nations. Feare not, for*  
*that I am with thee. Wherewith she*  
*beeing little or nothing moued, he*  
*returneth to a sweet maner of com-*  
*plaint, saying; Thou hast enthralled*  
*mee.*

*Dispaire of Gods mercy.*

me by thy sinns, and with thine iniquities thou hast greatly afflicted mee. His com-  
plaint.

Which being sayde, and shee some-  
what moued thereby to loue him as  
it seemeth, he turneth vnto her with  
thys most comfortable and kynde  
speech; *I am he, I am he, which can-* His kind  
*celleth thine iniquities for mine owne* speech.  
*sake, & will neuer thinke any more vp-*

*on thy sinnes.* All which being done,  
and they now reconciled, and made  
fast friends together, his diuine Ma-  
iesty beginneth a very louing confe-  
rence (as it were) and sweet expostu-  
lation with her, saying in these words,  
*Call thou to memory the things that are*  
*past, & let vs iudge our selues here to-*  
*gether. Tell me if thou haue any thing*  
*whereby thou mayest be iustified. Thy*  
*first Parent was a sinner, &c.*

His confe-  
rence.

Wherat she being ashamed, & ha-  
uing nothing in the world to answer  
for her selfe: almighty God comfor-  
teth her, and knitterh vp the whole  
matter in this most kinde and amia-  
ble sort. Feare not, for I will poure  
out my spyrith vpon thee, and vpon  
thy seede, and my benediction shall  
be vpon thine offspring; thy chil-  
dren shall bud vp and flourish as wil-  
loes planted by the water side. This  
sayth

His sweet  
conclusion.

*Dispaire of Gods mercy.*

sayth the Lord and King of Israel, the Lord of hoasts that is thy redeemer; I am the first and the last, and besides me there is no other God. Be mindfull of this thou house of Iacob, I haue dissolued and dissipiated thy sinnes, as a cloude is dissolued in the ayre; be mindfull of this, & haue an assured confidence. Thus far continueth the treaty betweene God and his Citty of Ierusalem.

A consideration vpon  
the former  
treaty of  
God with  
Ierusalem.

And now tell me (deere Christian brother) whether it be possible for any hart or tongue in the worlde, to conceiue or expresse more wayes or significations of most vehement good will & burning affection, then of Gods part in this treaty hath been declared? What louer or enamoured person vpon earth, what passionate hart could wooe more earnestly, sue more diligently, sollicite more artificially, complaine more pitifully, expostulate more amiably, confer more intrinsically, remitte offences more readily, offer benefits more abundantly, conclude more sweetly, and giue more pregnant testimony of vnfayned loue, or more assured certainty of eternall league & amity, then dooth almighty God vn-



*Dispaire of Gods mercy.*

to this Nation that so grievously had offended him? who wil not confesse now with the Prophet Dauid; *That sweet and mercifull is the Lord, & his miserationns spread oyer all the rest of his most wonderfull works.* Who will meruaile if the same Prophet made a vowe, that his euerlasting Song should be of the mercies of thys his Lord and Maker?

*Psalm, 144.*

*Psalm, 16.*

But yet this thing is made much more apparant, by that which hys diuine Maiestie dyd afterwarde to the same people in the dayes of Ieremy the Prophet (aboue an hundred yeeres after this Treatie in the time of Esay) at what time God being resolved to destroy them & their Citry, for their obduration in their sins, when the howre of execution drew neere, his bowels of mercy were so touched with cōmiseration towards them, as he called to Ieremy, & cōmaunded him once againe to goe vp to the Temple gate, where all the people did passe in and out, & there with a loud voyce to cry as followeth; Heare yee the word of God, o all you of Iuda, that doe passe in and out by these gates; Thus sayth the Lord of hostes, the God of Israel, yer do

Gods tender loue to Ierusalem whē he was to destroy it.

*Ierem. 7.*

*Dispaire of Gods mercy.*

doe you amende your wayes, and I  
will dwell in this place with you, &c.  
And when this exhortation & bles-  
sed endeuer of almighty God, could  
not moue or profit them any thing  
at all, then his vnspeakeable good-  
nes beganne with sharpe threatens in  
this manner; My fury and indigna-  
tion is gathered together against this  
Citty, and vpon the inhabitants, and  
vpon the very beasts & Cattell ther-  
of, as also vpon the fruite and trees  
of this Region. The carcases of this  
people, shall be foode to the byrdes  
of the ayre, and to the beasts of the  
field, theyr enemies shall come and  
cast foorth of theyr Sepulchers, the  
bones of the Kings and Princes of  
Iuda; the bones of theyr Priestes,  
Prophets and inhabitants: and shall  
dry them at the sunne, and cast them  
out into the dunghill. After al which  
long and dreadfull commination, he  
altereth his speech presently againe,  
and sayth with a very lamentable and  
pittifull voyce. *And will not he that  
is fallen (not withstanding all this) rise  
vppe againe? Will not hee that is de-  
parted from mee, returne vnto mee a-  
gaine? O, why dooth my people runne  
from me so obstinately? By which lo-  
uing*

*Jerem. 7.*

*Jerem. 3.*

*A pittifull  
complaint.*

*Dispaire of Gods mercy.*

uing complaynt, and infinite other  
meanes of mercy that God vsed to  
that people, when no amendment  
at all could be procured, hys diuine  
Maiesty was enforced to call Nabu-  
chodonosor K. of Babylon before the  
wals of Ierusalem, to destroy it. But  
euen now also consider the bowels  
of his vnspeakeable mercy. For ho-  
ping that by this terror they might  
perchance be stirred yp to conuerfi-  
on, hee sent Ieremy the Prophet to  
them againe, with thys embassage,  
*Tell the inhabitants of Ierusalem, will  
ye not yet receiue discipline and obey  
my words?* Whereat those gracelesse  
people were so little moued, as they  
tooke Ieremy and cast him into pri-  
son for his messiage, and thereby ex-  
asperated most grieuoussly Gods fur-  
ther indignation against them. Not-  
withstanding all which, his incom-  
prehensible clemency woulde not  
thus abandon them: but comman-  
ded holy Ieremy to write out all his  
threates and promises in a booke to-  
gether, and to send the same vnto  
them, forth of the pryson where he  
lay, by his seruauit Baruch, to bee  
read in their hearing; and so he did.  
Wherof when Ioachim the king had  
vnder-

The won-  
derfull pro-  
ceeding of  
God with  
Ierusalem.

*Ierem. 35.*

*Ierem. 36.*



*Dispaire of Gods mercy.*

The obsti-  
nacy of the  
Iewish Na-  
tion.

understanding : hee commaunded Baruch to bee brought into his presence, and there to reade the Booke by the fire side, (as the Scripture noteth.) And when hee had heard but three or foure pages thereof, he cut them out with a penknife, and threw the whole booke into the fire, & so consumed it. At which obstinate & impious dealing, albeit Almighty God were exceedingly offended, yet commaunded he the same booke to be indited & written againe, in much more ample manner then before, thereby (if it had beene possible) to haue stirred vp and gained that people vnto him. But when this by no means in the world could be brought to passe: then permitted his diuine Maiesty, the whole Citty to be destroyed, according to hys former threatens, and that rebellious people to be led away captiue in bondage to Babilon. In which place and misery (notwithstanding theyr demerits) his infinite mercy could not forsake them, but sent hys Prophet Ezechiell, as also Baruch vnto them, with extreame complaynt of theyr obduration: and yet offering vnto them mercy and pardon euen then,

*Ezech. 23.*

*Dispaire of Gods mercy.*

if they would repent.

And what more wonderfull clemency then this, can possibly bee imagined deere Christian brother? May in reason any man euer nowe *Ezech. 2.* enter into doubt or dispaire of Gods Epithetons mercy, how grear and greuous so giuen by euer the burden of his sins be, when God to thee considereth this proceeding of people of his eternall Maiesty with the people God. of Israell, for so many yeeres and ages together: whom himselfe calleth notwithstanding, *Gentium Apostatricem dura facie & indomabile corde*: An apostolicall Nation, of a shamelesse countenance and incorrigible disposition? Can G O D devise any more effectuall and forcible meanes, to erect and animate a sinner confidently to returne vnto him, then are these? And yet (gentle reader) for thy further comfort and encouragement in this behalfe, I will adioyne one thing more, which doth exceede and passe all reason & reach of humaine imagination, and thys A wonder- is, that G O D promisseth to a sinner full poynt, that faithfully wil returne vnto him, not onely to forget and vterly extinguish all memory of hys former iniquities, but also to make more  
ioy

*Dispaire of Gods mercy.*

ioy and tryumph at his conuersion, and to loue and cherrish hym more tenderly at his returne, then if hee had neuer fallen or departed from his seruice. This God himselte signifieth by the Prophet Esay, when he saith; *Call vnto Ierusalem, speake vnto her hart (that is, comfortably,) for that her iniquity is forgiven, she hath receiued double at Gods hands for all her sins committed.* And more plainly in another place by the same Prophet, *The light of the Moone shall be as the light of the Sun: and the light of the Sunne shall bee as the light of seauen daies, seauen times put together, when God shall bind up the wounds of his people, and heale theyr sores.* And to this purpose doe appertaine directly those moit wonderfull Parables of our Saviour in the Gospell, concerning the extraordinary ioy & feasting that the carefull Woman made, when shee had found againe her groate that was lost, & the good shepheard, when he brought back the sheepe that was astray: and the mercifull Father when hee receiued home his Sonne that before had abandoned him. And to the same purpose doth it also appertayne, that

in

*Esay, 40.*

What ioy  
there is  
made at a  
finners con-  
uersion.

*Esay. 30.*

*Luke, 15.*



*Dispaire of Gods mercy.*

in the Prophet Dauid God glorieth *Psalm, 57.*  
especially in the seruice of those people, that before had not known him.  
And this shall suffice for this second  
poynt, to shewe what wonderfull  
meanes almighty God doth vse, in  
setting forth his mercy, for alluremēt  
of sinners vnto repentance.

*The third part: what assurance God  
giueth to them that repent.*

**A**ND so hauing declared what  
exceeding great loue and mercy  
God beareth towards man, and how  
effectually he expresseth the same by  
his suing vnto sinners for their con-  
uersion; it followeth that we should  
in this thirde place, examine some-  
what more in particulars, what cer-  
taine assurance his diuine Maiestie  
giueth, of vndoubted pardon and ful  
remission of theyr finnes, to all such  
as vnfaignedly shall resolute theselues  
to make their refuge vnto him.

Which thing, albeit euery man by  
that which before hath beene trea-  
ted, may sufficiently conceiue, yet  
for the importance of the matter, it  
shall not be amisse in thys place al-  
so, to adde a word or two, for more  
plaine

*Dispaire of Gods mercy.*

The promi-  
ses of God  
to sinners  
that repent.

*Ezech. 18,  
33, 34, 37.*

plaine and euident demonstration  
heere. And thys shall be done by  
setting downe both the wordes and  
deedes, that is both the promises &  
performance which almighty God  
hath vsed & exercised in this behalfe,  
to all such as haue offended hym  
whatsoever. And for the first, which  
are his promises, most apparant it is  
as well by the thinges which before  
haue beene discusled, as also by the  
whole course, body, & drift of holy  
Scripture, that the promises of mercy  
& pardon which his diuine Maiesty  
hath made to sinners, and whereun-  
to by his sacred word, hee hath in a  
certayne manner obliged himselfe,  
are both manifold, vehement, abso-  
lute, resolute, and vniuersall. *Whosoe-  
uer shall depart from his wicked waies, &  
and turne vnto me, sayth Almighty  
God, I will receiue him.* Behold, the  
vniuersality of all people & persons, A  
without excluding any. And then  
further, *At what time soeuer an im-  
pious man shall retorne vnto me, from  
his impiety, his wickednesse shall not  
hurt hym, sayth the Lorde G O D of  
hostes.* See the vniuersality of al times  
and seasons without exception. But  
yet harken what god addeth besides. *W*

*Leane*

*Dispaire of Gods mercy.*

Leaue off to doe peruersly, (sayth hee *Esay, 1.*  
by vnto the Iewes, &c.) And then do you

and c. me and finde fault with mee if you

can. For if your sinnes were as red as

God Scarlet, they shall be made as white as

alfe, Snowe &c. Consider the vniuersali-

ty of all kinde of sinnes, be they ne-

richer so greuous, so horrible, or hey-

erous. And finally, God talking to a

fore soule that hath oftentimes fallen &

the most infinitely offended him, hee *Ierem. 3.*

holy saith thus; It is a common receiued

mercy speech, that if a woman depart from

her husband, and doe ioyne herselfe

to another man, she may not returne

in a to her first husband againe, for that

selfe, shee is defiled and made contami-

nate. And yet whereas thou hast de-

parted from mee, and hast commir-

red fornication with many other lo-

ueryers, doe thou returne vnto mee a-

gain, the gaine, and I will receiue thee, sayth

God, Almighty God.

By which wordes is expressed the

fourth vniuersalitie, contayning all

states, qualities, and conditions of

men, how many wayes, or howe of-

ten times, or howe contemptuously

times soeuer they haue committed sinnes

But agaynst his diuine Maiesty. And

what may be added nowe more vn-

Leaue to



*Despaire of Gods mercy.*

**Foure vni-  
uersalities  
in Gods  
promises  
to sinners.**

to this? was there euer Prince that made so large an offer to his Subjects? or was there euer Father that haue so ample & vniuersall promise of pardon vnto his children? Who can now mistrust himselfe to be excluded from this assurance of mercy, wherein all sorts of people, all kinde of sinners, all times and seasons, all states & qualities of sinners are comprehended? O most miserable and infortunate man, that excludeth himselfe, who God excludeth not. What is there in this generall & vniuersall promises, whereof any man in the world shold haue pretence, to make any least doubt or question? Of the meaning (perhaps) & intent of him that promiset; & deere brother, it is onely loue and charity; and consequently cannot deceiue vs.

**3. Poynts  
of great  
comfort.**

Of the trueth and surety of hys promises? It is infallible, and more certaine then heauen and earth put together. Of the power that hee hath to performe his promises? it is infinite, and not restrained by any bounds or limitation: whereof then may we doubt? or in which of these three poynts may we not conceiue most singuler consolation? Heare

the

*Dispaire of Gods mercy.*

the cōfortable meditation that blessed S. Bernard made vpon these three particulars which we haue now mentioned. *Tria considero* (sayth hee) *in quibus tota spes mea consistit, charitatem vocatonis, veritatē promissionis, potestatem redditionis. &c.*

*Bern. ser. in  
ver. Psalm.  
miseric. Do-  
in ater. Can.*

That is, I do consider three things (sayth this holy man) wherein all my hope consisteth, and whereby it is made inuinsible. First, the exceeding loue and charitie of him, that calleth me to him by repentance; secondly, the infallible truth and certaintie of his promise which he maketh to me of pardon and mercy; thirdly, the endlesse power and abilitie hee hath to performe whatsoever he promisseth. This is that triple or three fold rope and chaine which holy Scripture sayth is hardly broken, for that by this rope let downe vnto vs from heaven (which is our Countrey) into this world, that is our prison, wee may ascend and mount vp (if wee will) euen vnto the sight and possession of Gods eternall kingdom and heavenly glory. Thus far that blessed Father.

*Eccle. 4.*

But now to the second poynt, if How God we consider how faithfully almighty hath perfor-

*Dispaire of Gods mercy.*

med hys  
promises to  
sinners that  
haue repen-  
ted.

*1, Iohn, 2,*

Neuer sin-  
ner repen-  
ted that was  
not pardo-  
ned.

tie God hath put in execution those  
promises of his from time to tyme,  
and how no one man vpon earth (so  
many ages as the world hath conti-  
nued) vvas euer yet frustrate of this  
hope, in making his conuersion vn-  
to his Maiestie; if hee made it from  
his hart; we shall find further cause  
for vs to confide. For so much as it  
is not probable, or in reason to be i-  
maged, that he which neuer failed  
in times past, wil breake his promise  
for the time to come, especially see-  
ing now in Christianitie, vwhen wee  
haue thys aduantage aboue other  
former times (as S. Iohn dooth also  
note) that hee who was and is our  
Iudge, is become also our aduocate  
to pleade our cause.

Cast backe thine eyes then my  
louing brother, and take a viewe of  
all ages, times and seasons past and  
gone. Begin from the first creation  
of the world, and come downwarde  
euen vnto this day: and examine in-  
differently whether in all thys wide  
compasse of times, persons, places,  
and most greuous offences comit-  
ted against his diuine Maiestie, there  
were euer yet any one sinner vppon  
earth, that returned vnfaynedly, and

was



*Dispaire of Gods mercy.*

was not receiued. The sin of our first Parents vvas presently forgiuen vnto them, vppon theyr first signification of greefe and sorrowe for the same. And not onely thys, but our Sauour also Iesus Christ vvas promised to be sent, for restoring them and theyr posteritie to the glory & felicitie which by their fall they had lost. After this vntill the time of Abraham and of the people of Israell, as some workes of Gods iustice are recorded in holy writ, that were exercised vpon irrepentant offenders: so are there many more celebrated of his mercy; and only two persons in particuler are mentioned, vwho notwithstanding some sorow which they seemed to haue of their offences, were yet reiecte; the first wher of was the murtherer Caine, who at the beginning denyed his wickednes vnto God, and then being conuicted, dispayred of remission. The second was Esau, whom Saint Paule calleth a Prophane fornicator, vwho found no place of repentance albeit with tears he sought the same. Wher of S. Chrysostome giueth the reason in these wordes; *For this cause Esau obtayned not pardon, for that hee dyd*

Adam and  
Eue.

*Gene, 3,*

The reiecti-  
on of Caine  
and Esau.

*Hebr, 12,*

*Chris. hom.  
80. de penit.  
ad pop. antio*

*Dispaire of Gods mercy.*

not repent as he shoulde haue doone, his teares proceeding rather of anger and temptation, then of true sorrow.

When the people of Isræll came to be a distinct Nation, & to be gouerned by Gods appointment, how greuously (trow you) did they offend daily, and almost houely hys diuine Maiestie? And howe graciously did his vnspeakeable clemencie remit and pardon their manifold and innumerable sinnes and trespasses done against him? The vvhole Scripture (in truth) seemeth nothing else, but a perpetuall narration of Gods incredible patience and infinite mercies towards them. And if I would speak of particuler persons among the, which he receiued to hys fauour after great and manifold offences committed: there would be no end of all that recitall.

Let Manasses that most impious & wicked King be an example for all; of whose enormous life & wicked actes, whole pages are replenished, both in the bookes of Kings and Chronicles: and yet afterwards notwithstanding, the same man falling into misery & calamitie among the Babilonians, (a fortunate schoole often-

The infinite sins of the Jewish people, & their infinite pardons receiued from God.

The example of Manasses.

4. Reg, 22,  
2, Chron, 33,

*Despaire of Gods mercy.*

oftentimes for Princes, who in their prosperitie are wont to contemne G O D,) he began to be sorrowfull for his former life and actions, and became repentant (as the Scripture saith) in the sight of God for the same. Whereat his diuine and incōprehensible mercy was so much moued presently, as hee receiued him to fauour, and brought him back from hys pryson and fetters, to hys kingdome and imperiall throne of maiestie.

The example also of the Niniuites is very notable and singuler in this behalfe, against whom almighty God hauing decreed a sentence of death, to bee executed within a certaine time: he commaunded Ionas the prophet to go & denounce that sentence vnto them. But Ionas vvell knowing the nature and disposition of God towards mercie; fore-saw (as afterward hee signifieth) that if hee shoulde goe and beare that embassage vnto them, and they there-vppon make change of theyr lyues, his Maiesty would presently pardon them, and so he should be taken for a false and lying Prophet. For auoyding which inconuenience, he chole

The example of the Niniuites.

*Ionas, 1, 2, 3, 4,*



*Dispaire of Gods mercy.*

rather to flee away by sea to the cit-  
tie of Tharsis, and there to hide him  
selfe. But Almighty G O D raised a  
tempest in that iourney, and dispo-  
sed in such sort, as Ionas was cast in-  
to the Sea, and there receiued & de-  
noured by a Whale; from vvhose  
belly hee was commaunded after-  
wardes to repaire to Niniue, and to  
doe his former message, vvhich hee  
performed. And the tennour of his  
message was, that within forty daies  
that huge Cittie of Niniue shoulde  
be destroyed. Which he hauing de-  
nounced vnto them, the sequell fell  
out as Ionas before had suspected.  
For the Niniuites beleeuing the mes-  
sage, and betaking themselves to re-  
pentance, G O D forgaue them pre-  
sently, wherat Ionas was exceeding-  
ly greeued and offended, and com-  
plained sweetly to god of his strange  
dealing heerein, demanding vvhyy  
he had enforced him to come and  
preach destruction vnto the, know-  
ing before hand that he would par-  
don them. But his mercifull Lorde  
answered him fully to thys poynt,  
by a certaine accident that fell out,  
whereto Ionas was not able to reply  
one word.

For

*Despaire of Gods mercy.*

For so it chaunced, that Ionas sitting without the walles of the Citie Niniue, vnder an Iuie bush, that in one night by Gods appointment was sprung vp to couer him from the sun: the same Iuie by Gods ordinance was perished vpon the sudden, & was consumed by a worme, *Consider this speech of Almighty God.* leauing the poore Prophet destitute of that cōsolation of shadow which he receiued by it. Wherewith he being not a little disquieted and afflicted, God sayd vnto him: thou (Jonas) art sorrowfull, and much grieved for losse of thine Iuy tree, which notwithstanding thou diddest not plant or make to growe, nor tookest any labour at all about it. But the same grewe vp in one night, and in one night it perished againe. And shal not I then be careful to pardon my great Citie of Niniue, wherein there be aboute an hundred & twentie thousand innocent people, which cannot distinguish betweene theyr right hand and their left? This was the aunswere of Almighty God to Ionas, for defence of his singuler inclination to mercy, in respect that the Niniuites were his owne creatures, his owne workmanship, and the labour

*Despaire of Gods mercy.*

\* In the  
first part of  
this booke.

Examples of  
mercy in the  
new Testa-  
ment.

*Luke, 15,*

bours of his owne handes, as all o-  
ther people also are. Of which kinde  
of reason and consideration, there  
haue been diuers things sayd & de-  
clared \* before, for manifestations  
of Gods infinite mercy: And all this  
that hetherto hath beene spoken, is  
of things onely doone in time of the  
olde Testament, before the appea-  
rance of Christ our Saviour in the  
flesh. But now if wee looke into the  
time of grace, vvhhen God incarnate  
came himselfe in person to shew the  
riches of his endlesse mercie vnto  
mortall men vpon earth: wee shall  
see more examples without compa-  
rison, of his exceeding clemency. For  
that nowe, our Creator and sheepe-  
heard, overcome (as it were) with ex-  
treame compassion, came down into  
the vale of our misery, with resoluti-  
on, not onely to offer pardon and  
forgiveness to all his sheepe that were  
astray and would returne: but also  
to follow and seeke them out: and  
beeing founde, to lay them on hys  
owne shoulders, and so to bring the  
back vnto the fold againe, and there  
to giue his life and blood for thei-  
r defence against the wolfe.

O sweet Lorde, what greater loue

can



*Dispaire of Gods mercy.*

can bee imagined then thys? vvhath more pregnant signification of inflamed charitie, can mans cogitation conceiue or apprehend? is it meruaile nowe if hee which descended vnto vs with his hart, and with these bowels of burning affection, did set open the gates of all his treasures, fauours and graecs vnto vs? Is it meruaile if the Apostle S. Paule doe say *Rom, 5,* of thys time *Superabundauit gratia,* that grace dyd ouer abound; & yet further in another place, that Christ beeing very God, did in a certaine sorte, impouerish & empty himselse, with the most wonderful effusion of mercies, and hauocke of Heauen, which at this tyme, and euer since he hath made. *Philip, 2,*

Heere hence it proceeded, that all his delight and pleasure vpon earth, was to conuerse with sinners, and to giue them comfort, courage, & confidence in him. Which hee dyd so manifestly in sight of all the vworld, as he became very scandalous & offensive therby to the Scribes & Pharisees, and other principall Rulers among the Iewish Nation. Heere hence also dyd proceede those hys most meruailous speeches & strange

The wonderfull clemencie of Iesus our Sauour.

*Math, 9, 11,*

*Marke, 2,*

*Luke, 5,*

*Dispaire of Gods mercy.*

inuitations of wicked men vnto him  
as for example at one time among  
other, whē he cried out in publique.

*Math, 11,*

*Come vnto mee all ye that doe labour,*

*and be heavy loaden, & I will refresh*

*you. And at another time going in-*

*to the Temple of Ierusalem vpon a*

*high festiuall day, when all the peo-*

*ple were gathered together, he stood*

*vp in the midst of them all, & brake*

*forth into this vehement inuitation,*

*with a loud voyce; as S. Iohn Euan-*

*gelist recordeth; If any man among*

*you be thirstie, let him come vnto mee*

*and he shall drinke. Heereby it came*

*to passe, that his diuine Maiesty was*

*termed commonly, Publicanorum*

*et peccatorum amicus, the friend and*

*familiar of wicked publicans & sin-*

*ners. And heereof finally it did pro-*

*ceede, that he receiued all; embraced*

*all, and forgaue all that repaired vn-*

*to him, were they Scribes, Pharisies,*

*Souldiours, Publicans, Vsurers, Har-*

*lots, Theeues, Persecutors, or vwhat-*

*soeuer most greuous offenders be-*

*sides; whereof particuler examples*

*in each kinde might bee alledged*

*assuring ys furthermore, that after*

*hys resurrection, & blessed ascen-*

*on to the right hande of hys Father*

he

*Iohn, 7,*

*Math, 11,*

*Dispaire of Gods mercy.*

he would be more bountifull yet in  
this maner of proceeding, and draw  
all men vnto him: being at one time *John, 12,*  
both our Iudge and Aduocate, our  
King and Mediatour, our God and  
Redeemer, our Father and brother  
our Priest and Sacrifice, and he that  
both pleadeth and determineth our  
cause together.

What then should not wee hope  
at this tyme ( deere Christian bro-  
ther) at the hands of this our Lorde Great and  
and Maister, which hath left vnto vs many cau-  
such wordes, such deedes, such assu- ses of assu-  
red euidence of his infallible loue & red hope in  
aboundant mercies towards vs? why Christ.  
shoulde not his dealings with other  
men before vs, giue vs hart & cou-  
rage to trust assuredly in him, for the  
time present and to come? Why  
should not his former most infinite  
mercies, be vnto vs odoriferous al-  
luring fauours and oyntments, to  
make vs as the Spouse did in the  
Canticles, follow and run after him.

Heare what deuout Saint Bernard *Cant, 10,*  
doth meditate vpon this passage of  
Chrites fragrant oyntments. O  
sweet Iesus (sayth hee) the fresh and  
odoriferous smell of the wonderfull *Ber. Ser.*  
clemencie, doth allure vs to run af- *5. in Cant.*

ter



*Dispaire of Gods mercy.*

ter thee, whē we heare say, that thou  
dispisest not beggers, nor abhorrest  
sinners. We know right wel O lord,  
that thou diddest not reiect the  
theefe y<sup>e</sup> confessed thee, nor the sin-  
ful woman y<sup>e</sup> wept vnto thee, nor the  
Chananæan that humbled her selfe  
before thee, nor the wicked adulte-  
resse brought vnto thee, nor the tou-  
ler or tribute gatherer that followed  
thee, nor the publican that repayred  
vnto thee, nor the disciple that deni-  
ed thee, nor Saule that did persecute  
thee, nor thy tormentors y<sup>e</sup> did naile  
thy sacred body to the Crosse. O  
Lorde, all these are fragrant smelles  
and saouours of thy most sweet mer-  
cie; and at the sent of these thyne  
oynments, wee doe follow and run  
after thee. Thus saire S. Bernard.

*The 4. part: the application of all  
that hath been said.*

**A**ND so with this to come to the  
fourth & last part of thys Chap-  
ter, and to reply all that hath beene  
sayde of Gods mercie to our present  
purpose; What man is there liuing  
in the world, that reading and belee-  
uing these thinges, can doubt or mis-  
trust

*Dispaire of Gods mercy.*

trust to receiue pardon for their sinne?

If God be he that iustifieth, who is able to condemne vs, sayth the holy A-

Rom. 3.

postle S. Paule? If God be minded to deliuer vs, who can take vs out of

his hands? If God protest that hee will pardon vs, why should we make

Iohn, 10.

any doubt or question thereof at all?

Why should wee not ioyne rather

with that confident & saythfull ser-

uaunt of his Saint Paule, who sayth

vnto vs, and to all other sinners ly-

uing, in his Maisters name; Let vs re-

paire vnto him with a true hart in ful-

Hebr. 10.

nes of faith, hauing purged our harts

from an euill conscience: let vs hold

S. Pauls exhortation to confidence.

fast an immouable confession of our

hope, seeing he is faithfull which hath

giuen vnto vs his promises, and let vs

consider how one of vs may prouoke a-

nother to charity & good works. By

which words, the holy Apostle signi-

fieth, that what sinner soeuer shal re-

solue with himselfe, to purge his co-

science fro wickednes for the time to

come, & to employ the rest of his life

in charity and good works, he may

confidently & boldly repaire vnto al-

mighty God, with most certain assu-

rance to receiue pardon & remission.

And alas (deere brother) why then

should

*Despaire of Gods mercy.*

should any man despaire? Wherefore should any man cast away his owne soule, that God so much desireth to saue? what a pittifull and lamentable case is it to behold so manie Christians in the worlde to goe languishing in theyr sinnes, and to gyue themselues ouer to all kind of carelesse and dissolute sensualitie, (which by god himselve is called desperation) vpon this conceite & wicked cogitation, that now they are gone so farre, and so deeply rooted and habitated in this kinde of lyfe, as eyther it is impossible or in vaine for them now to thinke of change or amendement? O deere brother, let these men harken to this excellent discourse of holy S. Chrysostom, which ensueth.

An excellent discourse & exhortation of S. Chrysostom, in hom. 2, in Psalm, 50.

If thou be a wicked man, (sayth hee) thinke vpon the Publican. If thou be vncleane of lyfe, consider the harlot. If thou be a murdurer, remember the sheefe. If thou be a swearer, call to minde the blasphemour. Cast thine eyes vpon Saule and Paule, first a persecutor, and then a Preacher; first a violent robber, afterwarde a good steward and dispenser. First chaffe, afterwarde corne:

first



*Despaire of Gods mercy.*

first a wolfe, afterward a sheeheard,  
first lead, afterward gold; first a Pi-  
rat, afterwards a good Pilot: first a  
disperfer, afterward a gatherer toge-  
ther: first a breaker downe of Gods  
Vineyard, afterward a planter: first  
a destroyer, afterwarde a builder.  
Thou hast seene manifolde wicked-  
nesse, but nowe behold vnspeakea-  
ble mercy. Thou hast hearde the  
pride of the seruauant, consider now  
the loue and clemency of the Mai-  
ster. I will not thou say to me, I am  
a blasphemmer, I haue been a persecu-  
tor, I haue led an vncleane and ab-  
hominable life, & therefore I doubt  
least I shall not bee pardoned. Say  
not so vnto mee, for heere thou hast  
examples to the contrary, in euery of  
these and many other sinnes. Thou  
mayst safely flye to what Port thou  
lyst, and that eyther in the olde or  
newe Testament. For in the olde,  
thou hast Dauid, in the newe thou  
hast Paule. I will not haue thee ther-  
fore alledge excuses vnto me, for co-  
uering thyne owne cowardnesse:  
Hast thou sinned: repent: hast thou  
sinned a thousand times, repent a  
thousand tymes vnfaynedly. This is  
the onely oyntment that may bee  
poured

*Dispaire of Gods mercy.*

The speech of the deuill to a soule laden with sinne.

poured into an afflicted conscience, the torment wherof I do wel know. For the deuill standeth by, whetting his sword of desperation, and saying vnto thee; Thou hast liued wickedly all thy youth, & thy former dayes thou hast mispent, thou hast haunted playes, and spectacles with thy companions, and followed after loose & lasciuious women; thou hast taken other mens goods fro them wrongfully: thou hast beene conetous, dissolute, and effeminate: thou hast forsworne thy selfe; thou hast blasphemed, & committed many other heynous and wicked crymes, and therefore what hope canst thou haue of saluation? Truly none at all. Thou art a meere cast-away, & canst not nowe goe backe, and therefore my counsaile is, that now thou vse the pleasures & commodities of this worlde, and passe ouer thy time in mirth of hart, without cogitation of other affaires.

S. Chrysostoms counsaile against the deuils temptation. These are the words of the deuill (louing brother) these are the counsailes, & perswasions of our enemy. But mine are contrary. If thou haue fallen, thou maist rise againe. If thou haue beene a lost companion, yet thou

*Despaire of Gods mercy.*

thou mayst be saued. If thou haue committed fornication and adultery in times past, thou mayst be continent for the time to come. If thou haue haunted playes & games, thou mayest draw backe thy foore from hence forth. If thou haue delighted in lewde and euill company, thou mayst hereafter acquaint thy selfe with good. This onely is necessary, that thou begin thy conuersion out of hand, & that thou repent, and take in hand to reforme thy selfe, though it be at the first but a little.

Let thine eyes begin but to shed forth one teare, enter into thy conscience, consider thy selfe but indifferently, examine thine actions and what they deserue: lay before thy face the day of iudgement with the torments of hell on the one side, and the ioies of heauen on the other. Repent, confesse, amend thy lyfe, seek a medicine for thy wound out of hand while thou art in thys lyfe, in what state or condition soeuer thou be. Yea, if thou be vpon thy death bed, and ready to breathe out thy too late to soule and spyrít, feare not to repent, repent. for that Gods mercy is not restrained by the shortnes of tyme. Which I  
speake



*Despayre of Gods mercy.*

speake vnto you (my dere brethren)  
not to make you heereby the more  
negligent, but onely to stirre you vp  
to the confidence of Gods mercy, &  
thereby to auoyde the most dange-  
rous gulf of desperation. Hetherto  
are the words of this holy and lear-  
ned Father.

In which long and large discourse  
of hys, we are to note, that (together  
with most excellent encouragement  
which hee giueth to all sinners, to  
what state and condition so euer they  
be, in all times and seasons to trust  
in Gods mercy, and neuer to de-  
spaire) he giueth also an wholesome  
admonishment, that we should not  
by thys confidence become more  
negligent in reforming our liues, but  
rather doe it out of hand, without  
all delay or procrastination. Where-  
vnto in like manner the holy Father  
Saint Augustine in like exhortation  
agaynst despayre, dooth endeouour  
most vehemently to stirre vs vp, in  
these words. Let no man after a hun-  
dred sinnes, nor after a thousand, de-  
spaire of Gods mercy, but yet so let  
him not despayre, as hee seeke pre-  
sently without all stay, to reconcile  
himselke to God by amendment of  
life;

An exhorta-  
tion and ad-  
monition of  
S. Augustine  
Ser. 58, de  
temp.

*Dispaire of Gods mercy.*

lyfe: least perhaps, after that by custome he hath gotten a habite of sin, hee be not able to deliuer himselfe from the snares of the dewill, albeit he would.

And in the very same Sermon hee discourseth yet further of the same matter, in manner following. Not euery man that hath sinned, but hee that perseuereth in sin, is hatefull and abhominable in the sight of GOD. For that no man must distrust of Gods mercy towards him that will amend and leaue his finnes, For that God himselfe as a most sweet comforter, hath said by his prophet. *That the impiety of a wicked man shall not hurt him, at what time soeuer he shall returne from the same.* But yet this great mercy of the Lord, is then only profitable vnto vs, if we delay not our conuersion, nor doe multiply sins vpon sins. Which I will declare vnto you by the example of wounds and ruptures of our body, by which the infirmities also of our mind and soule may be conceiued.

*Ezek. 11, 13.*

Thus then we see, if a mans foote, A similitude legge, or arme be broken, with how of the body great paine the same is restored to to expresse hys accustomed strength. But if any the misery.

mem-

*Despaire of Gods mercy.*

of the soule  
by multipli-  
ing sinne.

member of our body should be bro-  
ken twise or thrise, or more often, in  
one and the selfe same place : your  
charity can imagine, howe hard a  
thing it were for that part to recouer  
her perfect health againe. So fareth  
it (deere bretheren) in the woundes  
and ruptures of our soule. If a man  
do commit sin once or twise, and do  
vnfaynedly without dissimulation,  
make his refuge to the medicine of  
repentance, he doth out of hand ob-  
tayne health againe, and that some-  
tymes without any skar or blemish  
of the disease past. But if he begin to  
adde sins vpon sins in such sort, that  
the woundes of his soule doe rather  
putrifie within him, by couering and  
defending them, then heale by re-  
pentance and confession, it is to bee  
feared, least that heauy speech of  
the Apostle be fulfilled in him, to  
whom he saith; *Doest thou not know,*  
*that the benignity of G O D is vsed to*  
*bring thee to repentance?* but thou by  
thy obdurate & irrepentant hart, dost  
heape to thy selfe wrath, in the day of  
vengeance, and of the reuelation of  
Gods iust iudgement. Thus farre S.  
Augustine.

Rom. 2.

But nowe (deere Christian bro-  
ther)



*Dispaire of Gods mercy.*

ther) what can be spoken more effectually; eyther to erect vs to hope and confidence in Gods mercy, or to terrifie vs frō presumption in delaying our amendment, then heere hath been vttered by these noble pillars and Fathers of Christes Church, and most excellent instruments and temples of his holy Spyrīt? The diuine wisdom of almighty God, in a certaine place, saith; That the words of wise men, ought to be spurs vnto vs, and as it were nayles, driuen into the depth of our hearts, meaning therby that we should be stirred vp, and most vehemently moued when we heare such wise men as the holy Ghost there meaneth (which indeed are onely they that haue the knowledge and true feare of God,) make such exhortations vnto vs, and giue vs such wholsom admonishments, as these godly Fathers in this great affaire haue done. And how is it then (deere brother) that we are nothing styrred vp thereby, nothing quickened, nothing awaked? Well, I will conclude thys whole Chapter and treatise, with another exhortation & admonishment of Saint Augustine, for that besides the graue authority

Good mens words, oft to mooue vs greatly. Eccle, 12.

of

*Dispaire of Gods mercy.*

A notable  
discourse of  
S. Augustine  
touching  
our conuer-  
sion. Serm.  
181. de tem.

*Esay, 58.*

of the man, (which ought to moue vs much,) I thinke nothing can bee spoken more excellently, or more agreeing to our peculyer purpose. Thus then he sayth. Alinighty God dooth neuer despise the repentance of any man, if it be offred vnto him sincerely and simply; nay he accepteth the same most willingly, embraceth the penitent, and endeuoureth to reduce hym to his former state, wherein he was before he fell. And that which is yet more: if a man be not able to fulfill the whole order of his satisfaction, yet dooth not God refuse the least repentance that is, though it be done in neuer so short a space. Neyther doth he suffer the reward to perishe of any little cōuersion. And this doth the Prophet Esay seeme to me to signifie, when he saith in gods person to the people of Israel; I haue contristed thee a little for thy sinnes, I haue stricken thee & turned my face from thee, thou hast been sad and hast walked in sorrow, and I haue comforted thee agayne. These examples then of repentance (deere brethren) we hauing before our eyes, let vs not perseuere in wickednes, nor dispaire of reconciliati-  
on,

*Despaire of Gods mercy.*

on, but rather let vs say with a confident hart, we wil turn home to our Father, and present our selues vnto our God for truly (my bretheren,) hee will neuer turne away from the man that turneth vnto him. Himselfe hath said, that he is a god which draweth neere vnto vs, were it not that our sins doe make a seperation betwixt him & vs. Let vs take away then the seperation and obstacle, & so nothing shall let our coniunction with him, which he greatly desireth. For to this end did he create vs, that he might bestowe vppon vs eternall blisse in the kingdom of heauen. He did not make vs for hel, but he made his kingdome for vs, and hell for the deuill. So hee sayth in the Gospell. *Esay, 59.*

*Come ye blessed of my Father, enioy the kingdom prepared for you, from the beginning of the world. And to the damned, Depart from me, ye accursed, into everlasting fire, which is prepared for the deuill and his angels.* *Hell not made for man. Math. 25.*

If then hell fire was prepared for the deuill, and the kingdome of heauen for man, from the beginning of the world, it remaineth, onely, that we provide, not to loose our inheritance by persisting in sin. So long as we



*Disparre of Gods mercy.*

In this lyfe  
repentance  
is auailable  
but not af-  
ter.

wee are in this lyfe, howe many or  
great soeuer our sinnes may be, it is  
possible to wash them away by true  
and vnfained repentance, but when  
we shall once depart frō this world,  
albeit then wee doe repent, (as no  
doubt but we shal from the bottom  
of our harts,) yet shal it auaille vs no-  
thing. And albeit our teeth do gnash,  
our mouth cry out, our eyes gush  
forth in teares, and our harts lament  
with innumerable complaynts and  
supplications, yet shall no man heare  
vs, no man asist vs, nor so much as  
with the tip of his finger giue vnto  
vs a drop of water to coole our tong  
amidst her torments, but we shal re-  
ceiue that lamentable answer which  
the rich glutton receiued at the  
mouth of Abraham, *There is be-  
twene vs and you a great distance, so  
that none may passe from vs to you,  
nor from you to vs.* Hetherto lasteth  
S. Augustines exhortation. And here-  
withall thinke I it good to conclude  
this Treatise.

**FINIS.**

The end of the second and last  
Booke, tending to Re-  
solution.

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